

## Television broadcast makes its debut

The Christian Reformed Church has entered the field of television broadcasting in October as its four-part CRC-TV series runs in 14 locations throughout Canada and the U.S.

The programs in the series, called "A Special Kind of Book", "A Special Kind of Father", "A Special Kind of Dying" and "A Special Kind of Sacrifice", deal with such subjects as a fight to the death between a father and son, a colourful history of Bible translation, and a medical view of the death of Jesus Christ. Each half-hour program develops its theme in a semi-documentary style.

Dr. Joel Nederhood, director of The Back to God Hour, appears on the programs with Rev. Jerry Vreeman, also of The Back to God Hour. Studio work for the programs was done at The Back to God Hour's International Communication Center in Palos Heights, Ill., and also in Toronto, Ont. Major portions of each show were shot on location throughout North America.

The Back to God Hour currently supplies radio programs in eight languages for more than 600 stations throughout the world. Its television ministry, CRC-TV, began a year ago with the installation of equipment in the International Communication Center.



## New Calvin Centre studies resources and stewardship

One of the pressing problems of the world is coming under attack from a particularly Christian angle this year at Calvin College. "Christian Stewardship and Natural Resources" has been chosen as the first topic of study for the new Calvin Centre for Christian Scholarship.

The Centre for Christian Scholarship was established on the recommendation of the faculty as an effort not only to enrich the academic program at Calvin but also to provide the opportunity for Reformed scholars to make contributions to both the Christian community and the world.

In the debates on the establishment of the centre, faculty members stressed several ideas key to the Reformed Christian scholastic atmosphere at Calvin. First, it was recognized that the calling as Christian scholars obliges the faculty to contribute, from within the vantage point of the Christian faith, to the solution of the complex problems facing mankind today.

Second, the faculty affirmed that its members possess the scholarly ability, as well as the interest and motivation, to deal competently and imaginatively with such problems.

And finally, it was anticipated that the results of such studies could be of benefit to the world beyond the Calvin campus as well as to the normal teaching and scholarship of all faculty members and students.

And so the centre was designed "to promote rigorous, creative, Christian scholarship which is addressed to the solution of important theoretical and practical issues" - scholarship which goes beyond the usual limits of an undergraduate faculty; which transcends specialized disciplinary research interests; which can be conducted by Calvin College scholars supplemented by outside experts when feasible

which will benefit Calvin, the Christian community, and the entire world and, particularly, which focuses on areas of life and thought and in which a distinctively Christian position may be worked out and in which Christian study had been limited, inaccurate, superficial, or outdated.

The topic of study chosen for this year by the centre's governing board ties together these concerns and goals. The scholars will study an important problem facing the world today - the use, depletion, and allocation of natural resources - in terms of the long-standing but yet vague theological concept of stewardship.

The topic was proposed with particular attention to the facts that first, Christians have been alternately praised and condemned for the ecological consequences of their theology and their world and life views and, second, that the idea of Christian stewardship

has been interpreted by some as actually contributing to the exploitation of the natural environment.

The members of the centre will ponder and attempt to answer questions such as: How must a Christian act in the face of these problems? Is the concept of stewardship adequate theoretically, practically? Are more radical Christian responses to the consuming ethic of modern industrial and technological societies required?

Five professors and two student apprentices are seeking answers to many questions. Two scholars come from outside Calvin: Loren Wilkinson, professor of English on leave from Seattle Pacific College, and Calvin De Witt, on leave as professor of environmental studies at the University of Wisconsin, Madison.

Calvin faculty members appointed to the centre this year are Eugene Dykema, assistant professor of econo-

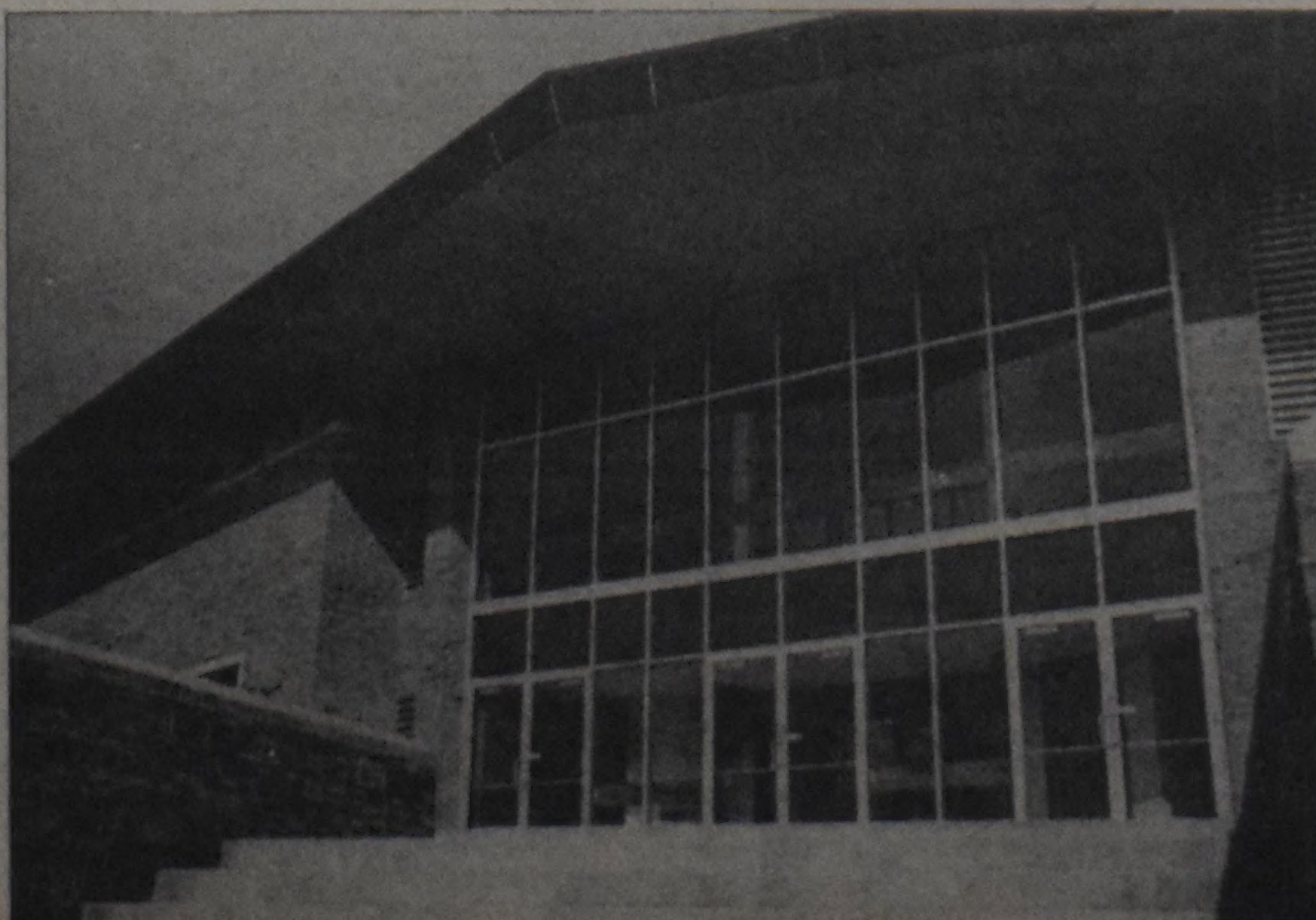
mics; Vernon Ehlers, professor of physics; and Peter De Vos, professor of philosophy and project coordinator.

Two Calvin students serve as apprentices: Derk Pereboom, a senior philosophy major from Alberta, and Aileen Van Beilen, a senior education major from Ontario, were chosen by the professors for these positions. They take part in all activities of the centre as part of their course load.

The professors and students are involved in research on the topic and hold meetings at least weekly to discuss the progress of their work. They also plan to hold occasional seminars and will teach an interim course in January exploring the work of the centre. Finally, the findings and conclusions of the centre will be published at the end of the year of study.

Throughout the year the fellows will be available singly or in groups through the Calvin Speaker's Bureau to address groups on their work.

The Calvin College and Seminary board of trustees, acting on a proposal from the Calvin College faculty, approved the centre last year and will provide funding of about \$100,000 for operating the centre for the first year.



Calvin College Fine Arts Centre

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## NEXT WEEK

Emphasis on Reformation



## VIEWPOINT

### The church's membership fee

When the leaves turn color and the furnace kicks on at high noon, you know it's fall... a time when church activities resume and home visits start. It is also a time when the matter of church membership is reviewed by consistories.

Every church has confessing members who seldom or never come to church and who do not partake in the Lord's Supper, who do not take part in the life of the church and who do not share in the financial responsibilities as a church member.

In any secular organization, that kind of membership would never be condoned and you could be thrown out by the ears.

When people make confession of faith, they promise by the grace of God steadfastly to continue this profession. They confess that they seek their life not in themselves but only in Jesus Christ, their Saviour. That is quite something. These are promises that you cannot take lightly and so it becomes difficult to understand how or why certain members simply appear to discontinue their "membership in Christ."

The body of Christ does not need dead members, only "alive" ones. To encourage and stimulate such living membership, the church exercises pastoral care over the members.

When a person professes his faith, he promises that he will submit to the government of the church and that if he becomes delinquent he will submit to the admonition and discipline of the church. When a person becomes inactive or indifferent and all the well-meant words of pastors, elders and fellow members are simply ignored or forgotten so that nothing changes, then that solemn promise is not kept: that commitment to submit to the authority of the church.

But we are fallible people. We can be too hasty, too harsh in our

discipline, and that is dangerous. As parents and as teachers we know only too well what happens when your discipline is not fair.

The church must be patient. She should not come with the heaviest of words and the biggest guns. Probing questions must be asked: Why have they lost their interest in the church, in the Word of God and in the sacraments? Have they been left alone by others? Has the communion of the saints failed? Are there faith problems, marital problems, family problems?

That is how the admonition and the discipline of the church works. Always aimed at the salvation and well-being of the individual members and stressing the importance of the body of Christ.

The church is generally very patient in this respect. In fact, the church has often been accused of being too patient when it comes to church discipline. Fellow members want to see some action, some results.

But the duty of taking care of the church's membership is too often placed solely on the shoulders of the church's consistory or council, just as the evangelism committee supposedly does all of the evangelizing for us.

But as members of the body of Christ, part of His family, we tend too easily to let our brother wander from the church without expressing too much concern. We leave that up to the consistory. "Am I my brother's keeper?" God says you are!

New church directories will be coming out in a short while. You are bound to go through there and say: "Is he still a member here? He hasn't been in church for years." Will you smile and close the book or will you pay him a visit?

Membership in the church can be a beautiful thing, but only if you are a living member. Keith Knight

by Keith Knight

## NEWSVIEWS

### A day of bloodshed

There were 50 murders splashed over the front page of this morning's newspaper, spreading over three continents. It was a brutal day for news and the front page seemed to slap you in the face with every paragraph that you read.

Prisoners in Guadalajara, Mexico, killed "at least" 15 fellow inmates after they took over most of the state prison. Those slain men were allegedly agents of the prison system, possibly informers. After those men were killed, the rebellious convicts demanded abolition of the prison trustee system, better food and more jobs.

"We're going to give them what they asked for", the prison director said. Within two hours the rebels returned to their cells but 40 others left their cells to take refuge in the administration building, seeking protection because they were on the rebel's death list.

Those rebel inmates called the killing of inmates with the privileged status of so-called co-ordinators "not a crime but justice." Sick. Simply sick.

Across the ocean, Yemen President Ibrahim al-Hamdi and his brother, Lt.Col. Abdallah al-Hamdi were assassinated, according to a national radio broadcast in that country. The radio said they were killed by "criminal hands". President al-Hamdi, head of the ruling military command council, took power in a bloodless coup in 1974.

The radio said the command council pledged to take revenge "on the criminal, rancorous murderers" and announced a 40-day mourning period.

In Manila, the Philippines, Moslem rebels shot and killed a Filipino

general in a massacre of 33 officers and men after luring them to a fake truce meeting.

These reports of rebellion and revolt come from all corners of the world in a time of supposed world peace. We easily tend to believe that all things are well in the world, except perhaps for Northern Ireland or the Middle East where people might shoot each other once in a while.

Worldwide unrest will undoubtedly lead to a war of enormous proportions, lest each nation destroy itself from within.

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### Philippines: Malnutrition and electricity

by Johan D. Tangelder

Have you ever heard of "brown-outs"? No? We hadn't either until we came to the Philippines! As I am writing this article, we have been without hydro for nearly six hours. The cause? The generators do not work properly. They continually break down. Spare parts are hard to find. To remedy the problem we have a hook up to the car battery, candles and an oil lamp.

We have hydro part of the day. The fast growing cities and most of the towns have electricity, though all suffer from brown-outs for shorter or longer periods of time. But for many people, mainly those who live in rural areas, electricity remains out of reach. The only hope of getting light and power in the barrios and homes seems to depend primarily on the development of hydro-electric resources. Rivers are being harnessed for such projects.

Oil exploration has been under way since 1973. In 1976 there was an oil-strike 30 miles off the Calamian group of islands northwest of Palawan. A government paper declares: "Preliminary reports indicate the presence of necessary components for commercial oil of good quality."

What about the economic conditions? The Philippines is better off

than India and a host of other Asian nations, yet the poverty level is shocking, and so is the gap between the very rich and the poor. The Philippines tropical climate offers subsistence living at a bargain price. A Filipino family can feed itself on rice, root vegetables and fruits for many days or weeks of the year.

This does not mean that it is well nourished, merely that it is fed.

Many suffer from tuberculosis, due to the lack of proper sanitation, medical care and malnutrition. Tuberculosis is Philippines' number one killer. Shelter can be easily obtained.

Our home here is surrounded by neighbors who live in nipa or squatter huts. The families inherit, breed and keep domestic animals at no cost. If people have little food for themselves, there is even less available for animals.

Despite all this, the people here, though many are ill nourished, are still better off than people who merely subsist in the dry tropics.

In our province, Negros Occidental, the economy is in very poor shape. It produces basically one product - sugar. The sugar industry is in grave danger as the sugar prices are very low on the world market. Consequently, much of the cane will perhaps not even

be harvested this year. In a situation like this, the lowest on the social ladder suffer the most. The field workers and their families in many cases are close to going hungry.

Last year CRWRC workers surveyed one of our congregations regarding income. The average daily earnings of 45 fathers surveyed was Pesos 11.24 or approximately \$1.61. The average daily earnings of the 49 mothers surveyed was Pesos 1.94 or approximately 27 cents. The average family income per day estimated on a five day work week was Pesos 13.18 or \$1.88 U.S.

How do we help the poor? Here the Reformed emphasis on word and deed ministry is important. I am thankful for the work of the CRWRC. We visited with Bill Fernhout, one of the CRWRC workers, a de-worming and feeding program in two barrios.

Children up to 4 years of age were given de-worming medicine and then the mothers were helped to feed their children properly. Some mothers walk more than one hour in the boiling heat to get to these feeding programs. The CRWRC workers are involved in many programs - installing water sealed toilets, rabbit placement, vaccinations, and diaconal training.

The World Survey of Reformed

Missions gives this accurate description of the ongoing work: "The CRWRC is administering direct aid and self-help loan projects and also vocational training. It has extended loans to nationals to set up small businesses and the loans are paid back from the profits. Not a few of these businesses go broke, however. The CRWRC programs are aimed at supplementing the income of families through livestock projects, poultry flocks, the organization of co-operative stores, sewing classes and other cottage industries." (p.116)

The CRWRC is a full participant in our mission conference. The workers are involved in the decision-making processes which affect the interest of the church. Membership in our churches has had a boost as a result of the relief work, and some newcomers have come in response to the work rather than "in anticipation of receiving help themselves". Personal home visits regarding health and aid programs by the relief workers in the barrios are also effective witnessing efforts.

Bill Fernhout reported: "Personal home visitations like this provide an opportunity for me to get closer to people and families and also gives an excellent opportunity to convey the good news of salvation to lost souls."



## LETTERS

### Energy conservation, exploitation

Dear Sir:

The large increase in oil prices since 1973 are still causing headlines referring to pipelines and tar sands and billion dollar figures. It is amazing how vulnerable we have become to oil and gas. Our lifestyle depends on them. Both our production and consumption habits are vitally intertwined with the rapidly depleting resources.

In the production of our goods and services we favor machines over men and in consumption we favor private individual freedom over the social or communal good.

Just think of your busiest road during rush hours. Four out of five cars only have one occupant, the driver. The congestion slows down traffic. Idling cars put out 10 times as much pollution.

Do we reduce the number of cars or do we bury more land under asphalt? Do we conserve and take care or do we exploit and waste?

Our leaders in government and business seem to be choosing the latter. Much more effort, time and money is poured into pipelines and tar sands than into conservation programs. No one is waiting for the second volume of the Berger report before deciding under which conditions pipelines should be built. No government leaders seriously consider limiting private auto traffic in cities while several government leaders do consider guaranteeing the profitability of corporate investments in pipelines and tar sand exploitation.

The most recent example is the Alcan pipeline proposal. Why the rush for a resource that is expected to last only 15 to 25 years anyway? It leaves us, the taxpayer, with a social and environmental mess just like Bennett's sale of B.C. waters some dozen years ago.

Who is telling us that we are short? The oil companies? They told us we had 800 years of reserves only five years ago. Let us come to our senses. Express your concerns to your local member of parliament and member of your provincial legislature.

Take a look again at rush hour traffic. Divide the cars into two groups: big and small. Approximately two out of five small cars carry two or more people as against one in five for big cars. Is it a trend? Join it.

Many small stones make a big mountain. Unity makes strength. Let us all do our small part; it will make a big difference. But it does require government legislation. Pray for wise governments which are courageous enough to implement the changes which need to be made. Dick Broer  
Hamilton, Ont.

### Praamsma leaves editorial council

Dr. Louis Praamsma, retired Christian Reformed Church minister, living in Hamilton, Ont., has resigned as member of Calvinist Contact's Editorial Council so that he may devote all of his time to writing a book.

Dr. Praamsma also said that he must discontinue his weekly column, *The World Around Us*, which has appeared in Calvinist Contact for a number of years. He returned from a trip to The Netherlands in mid-October and decided to spend the next year in developing and writing his book on church history which will be written and published in the Dutch language.

He has been an asset to Calvinist Contact for many years

and his wisdom and wit will be missed by members of the staff and the council.

The editorial council, which met on October 13, has accepted his resignation with regret. His decision comes at a time when the council has plans to expand its membership to reflect its broad readership.

In other action, the council reviewed the contents of Calvinist Contact and indicated that its Reformed perspective is being maintained. Plans to introduce new columns and suggested topics for future articles were also discussed, as well as the job of finding a suitable replacement for Dr. Praamsma's weekly writings.



### Friday is your day at Calvin College.

"Fridays at Calvin" is a special "getting to know you" program that we sponsor for high school students interested in attending our school—like you, for instance. You've probably glanced at our ads, flipped through some of our brochures and pamphlets, heard a few friends talking about us . . . but maybe that's not enough. Maybe you want to investigate a few classes, meet our faculty, poke around in our library, see if our science building is really as modern as we say it is, check out our dorms and dining hall, find out more about financial aid . . . Well, that's exactly what "Fridays at Calvin" are for.

While you're looking around, we hope you'll keep in mind our 26 major fields of study that you can choose from. And our dedicated Christian professors—over 200 of them (more than 2/3 having PhDs)—who are really excited about what they teach. And we hope you'll feel the warmth, the challenge, and the living, growing spirit of our Christian community.

When can you visit?

1977: October 14, 21, 28  
November 4, 11, 18  
December 2, 9

1978: January 20  
February 24  
March 10, 31  
April 14, 21, 28  
May 5

If you'd like a "Fridays at Calvin" brochure, write Director of Admissions, College Center 16, Calvin College, Grand Rapids, MI 49506.

**Freedom within faith:  
choice and challenge at  
Calvin College**

# CALVIN COLLEGE



# Church Page

Press Parade

## Smithers Bulletin on gambling

To Whom It May Concern: It amazes me that some Christians buy tickets for Loto-Canada. There's only one word for this and all other lotteries, and that is gambling. And the Lord's Supper form mentions gamblers too in the list of "gross sins" for which one should abstain from the table. Besides, L.D. 42 of the Heid. Cat. (8th command) says that "God brands as theft all wicked tricks and devices whereby we aim to appropriate our neighbor's goods, whether by force or show of right" and that God also forbids all covetousness. That ought to be clear enough for any conscientious Christian. He ought to have nothing to do with such immoral practices. And a nation that practices such things will reap the reproach that sin always brings (Prov. 14:34). (Cf. letter to "Voices" in recent Banner by Rev. Rolf Veenstra.)

### On the opening of a Christian School

Prince George. It was my privilege to be present a few weeks ago at the opening of the Christian School in Prince George. This was a real historic event, after some 16 years of dreams, prayers and work. One of the obstacles was a small C.R.C. group and many disappointments, but a board was set up from various churches. Speakers for promotion evenings came out and a canvass through the city brought in \$20,000. The open-

ing was a most joyous occasion. Four teachers were hired and 80 children had been enrolled from as many as ten denominations. The school building (with very adequate facilities) is rented from the public school system in Prince George.

Rev. J. Van Hemert  
Langley, B.C.

### Langley [B.C.] lauds Social Credit resolution

We happily pass onto you the resolution passed in the annual meeting of the Langley Constituency of the Social Credit Party of B.C. in the meeting held in Clearbrook on Sept. 20, 1977. The resolution, adopted unanimously, will be submitted to the Social Credit

Annual Convention Nov. 23-25. WHEREAS the Sunday is more and more taken over by business and industry, taking away the quiet and rest so much needed for our families in a time of fast-paced living; WHEREAS the snowballing effect of many businesses opening on Sundays making it competitively more difficult for the small businessman to remain in business; WHEREAS the Lord's Day Act of Canada R.S. 171 and the Sunday Observance Act of B.C. 318, R.S. 1936 only allows work and services of an essential nature; BE IT RESOLVED that the Government of British Columbia brings about legislation to preserve the Sunday for rest, recreation and worship."

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# CHURCH NEWS

## CHRISTIAN REFORMED

### Accepted

- to Strathroy (Westmount), Rev. A. VandenEnde of Fredericton, N.B.

- to Sarnia (Second), Ont., Rev. Dick Los of Peterborough, Ont.

### New address

Candidate Nico Peters, 908 Courtland Ave., E., Unit 302, Kitchener, Ont. N2C 1K5 (519)743-3954

### New clerk

Hamilton (Mount), Ont. - Samuel Buma, 926 West 5th St., Hamilton, Ont., L9C 3R7 (416)383-7183

For the second time this year the congregation of the Guelph Christian Reformed Church had reason to celebrate. On Sunday September 11, in the afternoon service Rev. Ed. DenHaan was installed as associate pastor to serve as chaplain on the campus of the university of Guelph.

The campus ministry work which is supervised by the Classis Huron Campus Ministry Committee has been richly blessed over the past years. Several years ago Dr. Remkes Kooistra was installed in the Kitchener Christian Reformed Church to serve as chaplain on the campuses of the University of Waterloo, Wilfred

Laurier and the University of Guelph. From that small but ambitious beginning the work has expanded so that Dr. Kooistra with, for the second time in as many years, a long term volunteer will now concentrate on the two universities in Waterloo while Rev. Den Haan will spend his time at the University of Guelph.

The installation service in the Guelph church was conducted by Rev. John Hellinga. Rev. John Veenstra, the University of Toronto campus chaplain, charged the minister and the congregation was charged by Dr. Kooistra. Words of welcome were spoken by the mayor of the City of Guelph and by representatives of the Kitchener Christian Reformed Church, the Campus Ministry Committee and Classis Huron.

After the service a luncheon was presented to the students and their parents and guests. It was truly a day for rejoicing and we pray that the Lord will strengthen Rev. Den Haan in his work and that He will continue to bestow His blessing on the work at the universities.

(This article misplaced before publication, therefore the delay —editor).

J.J. Bell, clerk

## LET'S FACE IT!

There is a lot of value  
in a family picture taken in your home  
Surprise your relatives with one at Christmas.  
**ACT NOW!!**  
and call Mrs. Vander Munnink at 389-9626

## Institute for Christian Studies

## Tenth Anniversary 1967-1977

October 29, 1977

### 1.00 p.m. AACCS Annual Meeting

Discussion led by Dr. Robert VanderVennen and Dr. C.T. McIntire on the task of the Institute, the Campus Outreach Program and the budget for the coming year.

### 4:00 p.m. Inaugural lecture of Dr. Sander Griffioen "Economics: Responsible Stewardship"

- \* Reflections on ten years of ICS by Hendrik Hart
- \* Service of thanksgiving led by Calvin Seerveld
- \* Festive buffet reception will follow

Medical Science Auditorium  
1 King's College Circle  
University of Toronto

# Reformation Day Rallies

speaker

## Norman Shepherd

associate professor of systematic theology at Westminster Theological Seminary

on the theme

## Justification and Liberation

Oct. 29

### London

First Christian Reformed Church  
513 Talbot Street

Oct. 30

### Toronto

Second Christian Reformed Church  
265 Albion Road, Rexdale

Rallies start at 8.00 p.m.  
Come and hear what great things the Lord has done for us!

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## Reformed Fellowship of Canada



## The child and his world

by Mary VanderVennen

*Mrs. VanderVennen is associated with Christian Counseling Services in Toronto. This keynote address was presented to Youth Evangelism Services [YES] leaders recently in dealing with their ministry to unchurched youngsters.*

What can we normally expect of a child between the ages of eight and early teens?

He is eagerly developing motor skills - loves active games that use large muscle co-ordination (running, biking), beginning and increasing to enjoy finer motor skills - crafts and handwork. He has a sense of industry and can use tools.

He has a vivid imagination and fantasy life, but can separate fantasy from reality pretty well. He can fantasize about giants, but knows he is not a giant, does not have supernatural power.

Children in this age range have varying limits of attention span, but have the ability to sit and listen to a story and enter into the spirit and action of it.

But, as you know, you will have many different children with you. Some come from homes where rich, creative living experience is provided; some have little or none - are used only to TV. Some have already experienced the pain of a broken or breaking home. Some "haven't a care in the world", apparently. All of them have experienced fear, rejection at one time or another, some so much that they are afraid to reach out again to their peers or to an adult.

There is the small, unique world of his family, school, and neighborhood. The child has intense loyalties to this world, even when to our middle-class eyes it may appear sordid and deprived. We usually underestimate this loyalty, the length to which a child will go, even to the point of sacrificing himself in some way if necessary, to protect his family and his family's value system. Far too many dogooders, including social workers and Christians, have tried to impose their standards on that value system and change that small world. Or they have tried to take the child out of that world - literally and physically or emotionally - without a full appreciation of the power of that system and of the power of the loyalties it commands, and without an appreciation of possible strengths in that system.

Love and security can be found in a dirty one-room house across the railroad tracks. Trying to take the child out has usually been either futile or has had disastrous results both for the helpers and for the people supposedly being helped. This has been

dramatically true in "missionary countries", still true in North America.

This presents a dilemma for the person doing youth evangelism because you may well be urging that child to make a commitment or adopt a way of life that is in conflict with that of his home. That is unavoidable, because the gospel makes radical demands on us. But it is also dangerous, because a child may not be able to handle that kind of conflict. He may make premature decisions either for or against the gospel. Either is bad.

Children today grow up in a world of instant food and drink packaged in throwaway containers. It is a world of instant entertainment via TV. A family is not as permanent as it used to be - grandparents are often distant or missing, the child's own family may be breaking up, the family often moves geographically at least once in a child's life. There is little or no sense of rootedness.

A world where lasting commitment to even one other person is becoming increasingly rare, and the notion of community, or many people working together to support each other or a common value or belief or lifestyle is held only superficially. Lower class people who have to make their way through the maze of bureaucracy designed to 'help' them know that very well. Our social agencies often end up serving themselves more than the people they were designed to serve.

Even the church, supposed to be the best example of community on earth, consists increasingly of people who drive in their own cars once or twice a week to a particular spot for a service and then scatter again.

There is little recognition of meaning that transcends the individual, that gives significance and purpose to a person's life. Therapists increasingly hear "There's got to be more to life than this" - making a living, raising a family, or whatever clients are currently bogged down in. Those who don't even recognize that are often caught on a treadmill of work, eat, TV, sleep, with only a vague sense of boredom or dissatisfaction. **Child and church**

So here is this child, full of potential, shaped by the small world of his family and by the larger forces in our society. What is the task of the church in relation to this child?

Let me first say what it is not.

It is not first of all your task to develop a warm, personal relationship with each child. Unrealistic - there are too many kids and not enough time - and unnecessary. Besides, that task is not unique to the church. A warm person-

Continued on page 7

## AMSTERDAM \$339

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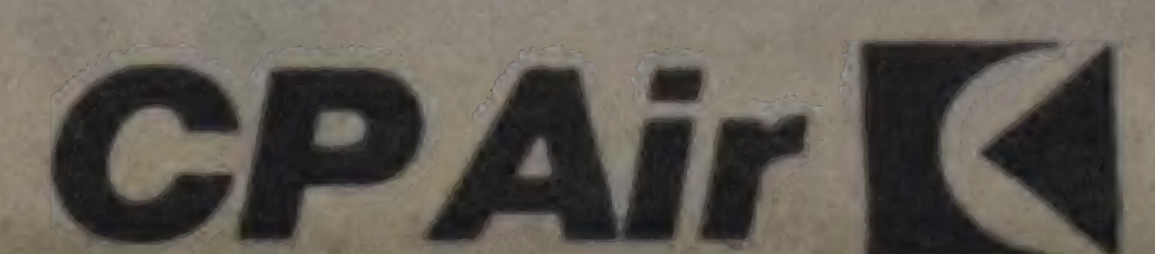
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- This fare is effective for travel 02 October-18 May 1978. Duration of stay and fares after October 15, 1977 are subject to government approval.

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Orange is beautiful



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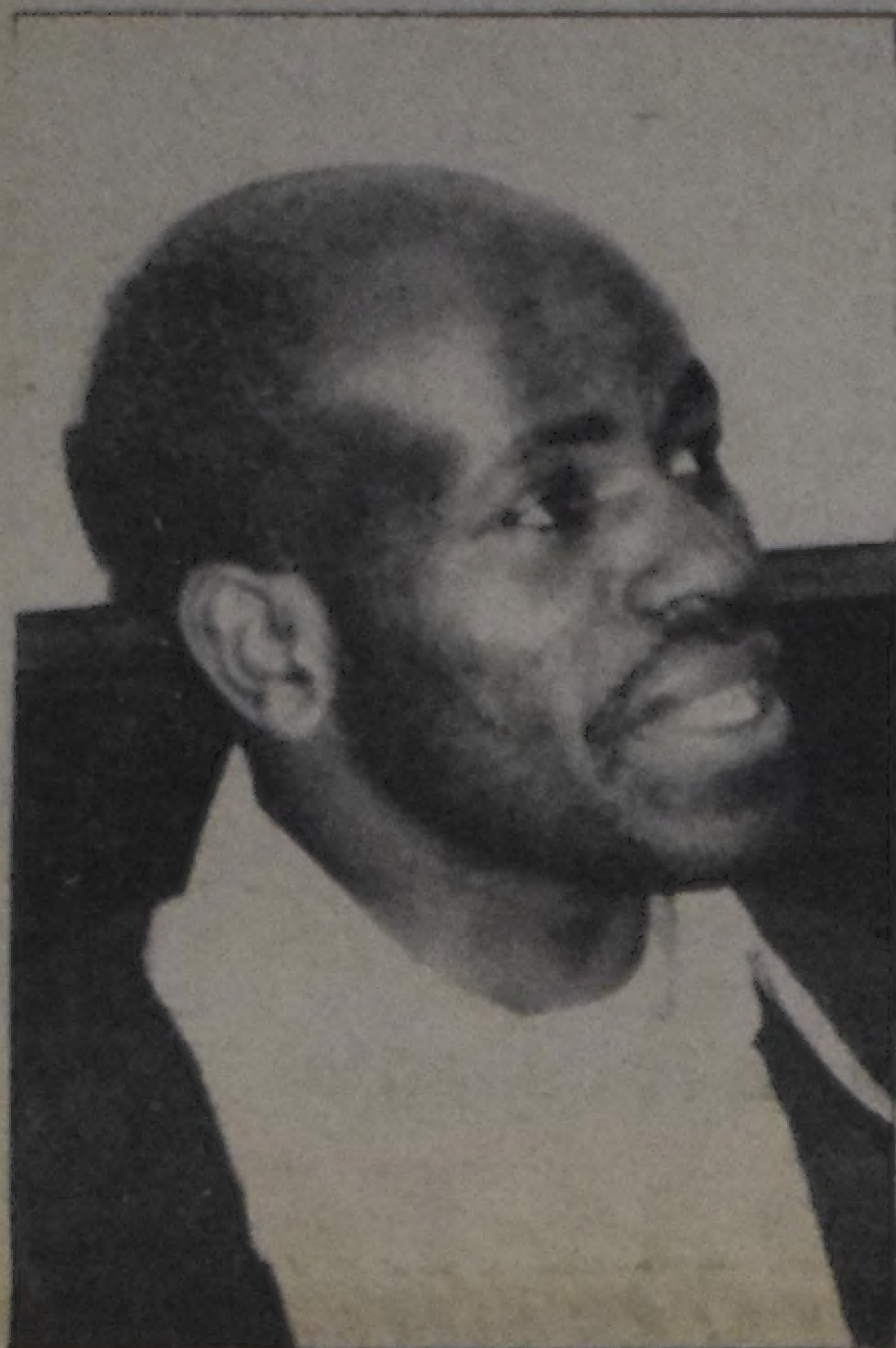
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## South African leader enrolled at Institute

The Institute for Christian Studies, Toronto, has just welcomed to its student body Mr. Lot Makudu Mamabolo from South Africa. The holder of the B.A.(honours) degree from the University of South Africa at Pretoria, Mr. Mamabolo plans to study psychology with Dr. Arnold De Graaff. His intention is to equip himself for Christian counselling and leadership among his people in South Africa after he receives the master's degree in Toronto.



Lot Makudu Mamabolo

Mamabolo is strongly committed to Christ and has been a leader of Christian student work in the universities he has attended in South Africa. He has been chairman of a student christian movement and of the graduate christian fellowship. He was elected vice-chairman of a Christian Youth Congress, and is a founding member of the Christian Writer's Society. The holder of a diploma in market research, he was the only black to serve on the staff of the Bureau of Market Research at the University of South Africa.

Mamabolo learned of the Institute for Christian Studies through Dr. Bernard Zylstra of Toronto and Dr. Bob Goudzwaard of Amsterdam when they toured in South Africa last year. It was clear that he should try to come to the Institute to develop his abilities for the kind of leadership that is so much needed among the blacks of South Africa.

The Institute for Christian Studies asks the readers of Calvinist Contact to support the studies of Mr. Mamabolo in prayer, and it welcomes financial contributions to help meet the costs of this year's studies.

### Christian Marriage Contact Bureau

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by Rev. Ralph Heynen

## PASTORAL COUNSELLING

A rather sensitive young lady married into a family in which there was a great deal of competition, even spanning generations. She writes, "When I married I knew that my husband was rather competitive and this is one of the qualities I liked in him. I felt he would do well in the kind of business in which he was involved. He operates two filling stations. I felt he would do well in this 'dog eat dog' business and he has done well in his business but I little realized that he would also be very competitive at home. I find that any decision I make is criticized and he calls me 'stupid' for making choices that he doesn't like. I have also noticed that he comes from a very competitive family. Worse than the criticism that I get from my husband is the criticism that I get from his mother who feels that I should compete with his three sisters. I have often experienced the humiliation of having his mother run down my cooking and housekeeping and compare me with her daughters and with her own ability in this field. I now realize how hard it is to live with competitive people, especially in the home and family. He even competes for the attention of the children and he always does this at my expense."

Competition in business and industry is a very healthy thing. It helps to get better service at a lower cost. It would be most unfortunate if the government would ever step into the area of private enterprise to the point where there would be no longer competition and, of course, the filling station business is a very competitive field. But when a person competes with others by trying to break down the other person and to criticize the other, he is engaged in a very self-defeating business. I'm sure we have all had the experience of getting some service done to our car or to a washing machine and the repairman who fixes it asks, "Who fixed this before?" Then he goes off and says, "Oh, that fellow doesn't know anything about cars," or "he doesn't know anything about washing machines, you really have been a fool to use a man like that." There are people who love to do that sort of thing.

There are teachers, nurses and pastors who have been guilty of trying to build themselves up by criticizing others in the same profession. This is always self-defeating — sooner or later people will realize what is happening. It reveals a trait of character which is underhanded and dirty. You are never going to be able to build yourself up by tearing somebody else down. For every time we tear somebody else down, we are at the same time also tearing ourselves down. When personal advantage becomes a priority in life, we lose sight of the good that others do. Such competition is very destructive because it's negative. When we take advantage of the weaknesses of others, we're ignoring the fact that the other person may also have strong points. I know some people do this in our culture because they would rather tear somebody down than to have another person tear them down. This is the kind of world in which we are living, in which competition is very severe, bitter and often dirty.

Competition between people can be unfair

### Competition or cooperation?

because it often means that we don't respect the other person, we think of the other person's failures instead of thinking of the strong points that the other person has. We're pointing constantly to the mistakes they make rather than to the good that they do. And the person who criticizes may very well have fewer good qualities than the person that he is criticizing because often when people criticize another person they find what they're looking for. If you're looking for flaws, you're going to find them, but if you look for the good in others, you're also going to see them. In the family, competition is very destructive. When there is a power struggle between the father and the mother, you will find a family torn apart. Instead of people pulling together, they are pulling away from each other, there is polarization in a family. You will find this, too, if there are children present. If we are going to compete with each other for the attention of our children like this husband evidently is trying to do, you will find that the children are going to get caught in the middle and it's not going to be conducive to bringing them up to be strong, self-sufficient people.

A mother may feel that way with her daughter, too. You find mothers and daughters competing with their daughters-in-law, competing for the attention of their son who has married somebody and the mother will in this way try to win favor with her son.

Another area of competition is finances. Here you often will find a husband saying "I need this or I need that" and the wife says "but the children need new shoes" and he says "I need a new suit more than they need shoes". Or it becomes a matter of competing as to who is going to get something for that little bit that you've got left. Why must we compete? Isn't it possible to cooperate on these things?

I met a young man the other day who was saying that his father was very good at playing chess and he taught his son to play chess when he was about 10 or 11 years of age. The son got to be rather a good chess player. But for five years the father never allowed his son to win once and then one day his son did win in a game of chess and the father, who was competing with his son, immediately insisted that he was going to play another game and in that game he beat him very decisively. You wonder why a person has to be that competitive with his own child.

The young wife who wrote this letter would do well to talk over her feelings with her husband and if he's not willing to listen to what she says, they ought to sit down with their pastor or with a counselor. No one should be expected to live in a relationship where they're being cut down by the other person or by criticism. I don't believe that she should be the one to tell his mother that she doesn't particularly plan to cook the way she did or have to tell his mother to keep out of their family affairs because he is ruining their marriage. I don't believe that anybody has to put up with this kind of thing in marriage.



The child and his world

Continued from page 5

al relationship can be gotten in other groups - Girl Guides, Boy Scouts, in school with a good teacher.

It is not first of all your task to present each child with the claim of Christ on his life and ask him to respond to that.

The church's task - your task - I believe is primarily a teaching task.

What do we want to teach?

The content of our teaching must always be God's revelation of Himself. Every story must tell about God. The theme of every story must be God as He reveals Himself in His covenant relationship with His people. Not covenant narrowly defined as children of believers, but covenant in the broadest sense of God coming down to, being in fellowship with, being faithful to His people - not because His people are faithful to Him but because He is always faithful to Himself and to His work and cannot be otherwise.

Every story must also show not only God's actions, His deeds, but something (insofar as has been revealed to us) of His purpose in dealing with people the way He does, namely His preservation of a people faithful to Him and His ultimate judgment on those who persistently and wilfully refuse to hear His voice. This preservation and judgment is not primarily an individualistic thing (you do this and you'll go to heaven, or you do that and you'll go to hell) but they are carried on collectively over many generations. In other words, there is purpose in history.

The Christmas story must never be left as a story of a sweet baby in a manger, with shepherds and singing angels. That story is part of the fulfillment of God's promise way back at the Fall, carried out thousands of years later, in the fullness of time. That baby's birth caused great fear and anguish to many people - to Herod and the mothers and fathers of Bethlehem. Don't leave that out of the Christmas story! Herod knew that baby meant the end of his kingdom. We Christians should not hear the story more naively than he did.

We love to tell the stories of Jesus to children, and that's good. Jesus Himself loved children and made that very clear by His actions. But don't be too selective about which stories you tell. Don't leave out Jesus' condemnation of hypocritical religion. Don't leave out Jesus' anger at the money changers in the Temple.

Does this mean that the stories aren't so important, that we should be teaching "doctrine" in a more grim way? No, I'm not saying that at all. The stories are enormously important. "These things are written that ye might believe", says John. In the

Old Testament God commands His people to tell the stories of God's deliverance. His mighty works, over and over to their children and their children's children. He regulates their years with festivals - Passover, the Day of Atonement, the feast of tabernacles, the sabbatical seventh year, the Year of Jubilee - all as vivid reminders of His dealings with His people, as occasions to recount again and again the great stories of His "mighty arm" stretched out for His people and against His enemies.

Those stories require the very best of your imagination, the very best of your ability to

dramatize them and make them come alive, the very best of your talent and ability to make them real with a craft or an activity or with songs. But they must have that common theme, the theme of God's faithfulness and power and purpose. Otherwise the stories are no more related to each other than "The Three Bears" to "Little Red Riding Hood", and there is no continuity to your years with the children.

How does this help the child? He is developmentally at a stage where he is most able to absorb this kind of teaching. He is not likely to get it anywhere else. This concept of God's faithfulness,

of His working faithfully through His people over thousands of years of history is in direct contrast to the child's world of impermanence, instability, non-commitment, individualism, and meaninglessness. If you can reinforce your teaching with a warm relationship with the children, so much the better. If through your teaching they come to a genuine knowledge and experience of Christ as our Mediator, great. But those things do not have to be your goal. If you present God in His covenanting faithfulness, you can trust Him to complete that work in the children. You can have confidence that many of these

children, perhaps long after they've left you, in places and times you won't know anything about, will say with you and with God's people of all times and all places, "This God is our God, He will be our Guide, even unto death."

min is the symbol for minute  
h is the symbol for hour  
km means kilometre  
m means metre  
cm means centimetre  
g means gram  
ml means millilitre  
l means litre  
mm means millimetre

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This fall, CRC-TV presents  
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Vancouver will be the first telecast. Others will follow soon, as this fall CRC-TV releases four half hour semi-documentary programs. The programs will be called: *A Special Kind of Book*, *A Special Kind of Father*, *A Special Kind of Dying*, and *A Special Kind of Sacrifice*.

The broadcast schedule printed at the right represents a milestone in our denomination's history. Plan now to view this series of programs when it appears in your area. Invite your friends and neighbors to watch, too.



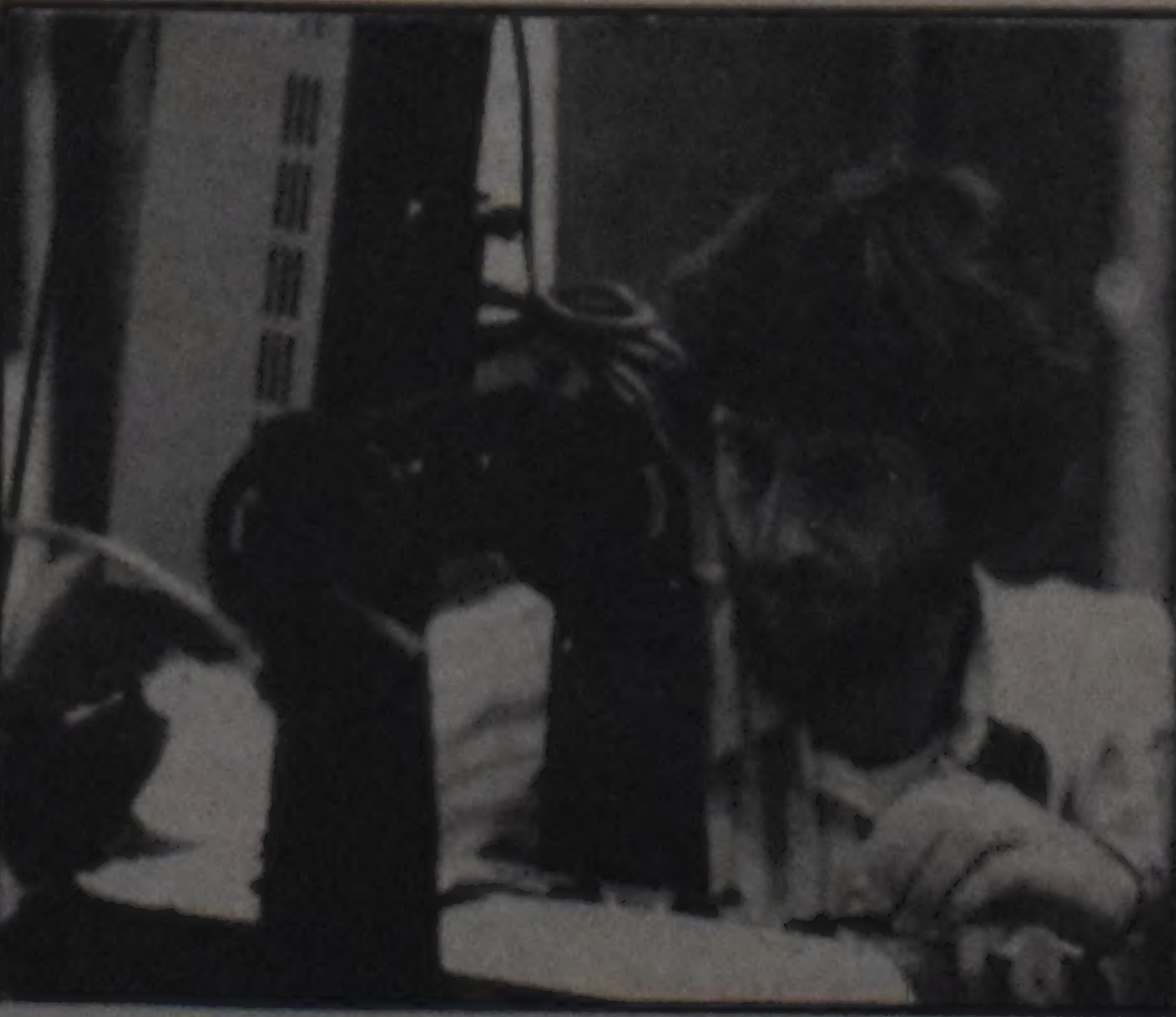
Producer-Director Bob Billman edits a taped segment of one of the programs.



Above: Dr. Joel Nedehood and Rev. Jerry Vreeman.  
Left: Jan Slager adjusts audio controls.

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Toronto	CHCH	Oct. 2, 9 16, 23	12:00 12:30 midnight
Miami	WCIX	Oct. 2, 9 16, 23	9:30 10:00 10:30 p.m. rotating
Montreal	CFCP	Oct. 2, 9 16, 23	4:00 p.m.
Calgary	CFAC	Oct. 2, 9 16, 23	3:30 p.m.
St. John's	CJON	Oct. 5, 12 19, 26	6:30 p.m.
Detroit	WXON	Oct. 5, 12 19, 26	11:00 p.m.
Buffalo	WUTV	Oct. 2, 9 16, 23	10:00 a.m.
Los Angeles	KCOP	Oct. 7, 14, 21, 28	10:00 p.m.
Minneapolis	KMSP	Oct. 2, 9 16, 23	7:00 a.m.
Sioux City	KTIV	Oct. 2, 9 Nov. 6, 20	3:30/4:00 p.m.
Bellingham	KVOS	Oct. 2, 9 16, 23	12:00 noon
Grand Rapids	WZZM	Dec. 4, 11, 18, 25	2:30 p.m.



Don Kuiper adjusts the prompting unit.

THE  
BACK TO GOD  
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## Zingen van geslachten tot geslachten

Wij behoren de zingende kerk te zijn. Weet u dat zelfs in tijden van kerkelijk verval, toen predikanten niet meer de volle raad Gods verkondigden, vele gelovigen door de psalmen en gezangen geestelijk gesterkt werden? Het is zo belangrijk dat er door Gods volk gezongen wordt. We denken er zelfs vaak aan dat we eeuwig zullen zingen. En niemand veronderstelt dat er eeuwig gepreikt zal worden.

Een zingende kerk. We moeten de goedertierenheden en de deugden des Heren bezingen. Het gaat om Hem die de wereld geschapen heeft, en haar in haar val niet heeft verlaten, maar Zijn eigen Zoon heeft gegeven, opdat zij gered zou worden. Schepping, Val en Herschepping moeten de tekst zijn van het oratorium dat de kerk zingt. En niemand mag zijn mond houden als de aria wordt gezongen: I know that my Redeemer liveth! (Ik weet dat mijn Verlosser leeft!) Het gaat om het Koninkrijk dat nimmer zal worden verwoest, het is eeuwig, en het is gefundeerd in het kruis en de opstanding van Christus. God heeft zich ten doel gesteld dat hemel, aard' en zee en berg en dal, hoever men ook Zijn scepter ziet regeren, alom Zijn naam en grote deugden eren.... en.... dat Zijn kinderen ieder persoonlijk zullen zingen .... en gij, mijn ziel, looft gij Hem bovenal!

Het Soli Deo Gloria, verstomd in het paradijs door de val van Adam en Eva, zal weerklinken in de kerk en door de kerk en straks zal het klinken over de hele aarde.

Wij zijn eeuwigheidszangers....hier is de oefenschool. Wonderlijke zangers omdat we soms gisteren beter zongen dan vandaag, beter onze boetezang dan onze lofzang op de lippen namen. Ons lied is nog zo vaak onzuiver van toon. Toch moet het mogelijk zijn onder alle omstandigheden te zingen. Paulus en Silas gaven in de gevangenis van Philippus daar een voorbeeld van. "Och of nu al wat in mij is Hem prees".

Bij onze doop is het al gebeden: dat ons leven mag uitlopen om het grootse doel te verwerkelijken, dat wij God de Vader, en Jezus Christus Zijn Zoon, mitsgaders de Heilige Geest, de enige en waarachtige God, eeuwig loven en prijzen!

Een levende kerk zingt! U kunt die zang van de kerk de hele Bijbel door beluisteren. Waar God gekend wordt en Zijn machtige daden worden onderkend, daar wordt gezongen. Vrolijke zangen reeds voordat de kerk kon zingen, door de morgensterren, de engelen, bij de aanvang van de schepping. In het paradijs maakte Adam zijn eerste psalm als hij Eva ontvangt uit Gods hand. En al verstomde de zang door de val in de zonde, door Gods genade komt zij terug. Daar zorgt de Heer Jezus voor. Hij dicht Zijn eigen psalmen in het Oude Testament, en met het Hallel op de lippen gaat Hij de hof van Gethsemane binnen, het lijden tegemoet.

Door Zijn verzoenend lijden en sterven kan de kerk weer zingen. En Paulus zegt: wordt vervuld met de Heilige Geest, sprekende onder elkander in psalmen, lofzangen en geestelijke liederen, en zingt en jubelt van harte!

In het Oude Testament hoort u steeds het Hallelujah weerklinken, hoeveel te meer zal dat dan het geval zijn in het Nieuwe Testament. Het lied van Mozes zal gevolgd moeten worden door het lied van het Lam.

Gods kerk is een strijdende kerk. Soms zijn er klaagzangen, maar klaagzangen moeten uitlopen op lofzangen. De lofzangende kerk is toch ook een kerk die triomfeert, zij grijpt vooruit op de toekomst. Psalm 89 is daar een sprekend voorbeeld van, wordt soms wel genoemd de Marseillaise van de Calvinisten: Wij steken 't hoofd omhoog en zullen d'eerkroon dragen, door U, door U alleen, om 't eeuwig welbehagen, want God is ons ten schilde in 't strijdpark van dit leven. En onze koning is van Israels God gegeven. Zo'n psalm heeft steeds nieuwe kracht gegeven aan Gods volk om te volharden in de strijd des geloofs. Wat zijn de psalmen rijk van inhoud en wat worden ze vaak aangehaald en gezongen. De Heer is mijn Herder. Ik roem in God ik prijs 't onfeilbaar Woord. God heb ik lief, want die getrouwe Heer hoort mijne stem, mijn smekingen; mijn klagen. Want deze God is onze God, ter dood toe zal Hij ons geleiden. Zijn naam moet eeuwig eer ontvangen!

Ons leven moet worden tot een doorlopende doxology. Zo zullen wij, de schapen Uwer weiden, in eeuwigheid Uw lof, Uw eer verbreiden, en .... zingen van geslachten tot geslachten Uw trouw, Uw roem, Uw onverwinnbare krachten.

Als de kerk dan een zingende kerk moet zijn van geslacht tot geslacht, dan moeten de ouderen onder ons het volgende geslacht die lof voorzingen, uit volle borst, en op hoge toon! Soli Deo Gloria!

J. Van Harmelen

## Zekerheid voor een onzekere toekomst

door D. Koole

Overgenomen uit *De Wakker van 12 augustus jl.*

De toekomst is onzeker en het beste wat van haar kan worden gezegd is dat zij altijd maar met een dag tegelijk komt. Er zijn heel wat mensen die vanuit deze gedachte de toekomst vrij gelaten onder de ogen zien en die het in een zekere onverschilligheid maar per dag op zich laten afkomen. Zij zijn natuurlijk wel geïnteresseerd in de vraag hoe het hen en hun kinderen in de komende jaren zal vergaan en ze zijn zich ook wel bewust dat het antwoord op die vraag nauwgezet samenhangt met de manier waarop de menselijke samenleving zich in de komende vijf en twintig jaar zal ontwikkelen, maar zij missen de moed en sommigen ook het inzicht om zich ook maar in het minst rekenschap te geven van de problemen die zich aan ons en onze kinderen in de komende tijd zullen opdringen. 't Zal allemaal wel komen zoals het komen moet en wat ik er van vind zal van geen enkele invloed zijn. Bezigt zijn met de ontwikkelingsmogelijkheden van de mensheid op langere termijn is voor de gewone man eigenlijk een puur wetenschappelijke aangelegenheid. Bovendien zijn er erg veel specialistische kennis vereiste terreinen, zoals de bevolkingsomvang, de voedselproductie, de energievoorziening, het natuurbehoud, de welvaartsverschillen op onze aarde, en niet te vergeten het moeilijke probleem van de bewapening, dat de gewone man zich gewoon incompetent voelt om over deze dingen ook maar een verstandig woord te zeggen. Men laat dat graag over aan instituten als de club van Rome. Men heeft in het persoonlijk leven en in de directe omgeving daarvan vaak al genoeg aan het hoofd dan dat men er als Atlas ook nog de grote wereldproblemen bij op de nek zou nemen. Er is al spanning genoeg.

### Bezorgdheid

Spreekt men over deze dingen met zijn mede-christenen dan zijn er die het er maar op houden dat de gang van de menselijke geschiedenis bij God in goede handen is en dat Jezus Zijn volgelingen voorhield in een zekere onbezorgdheid maar bij de dag te leven. "Weest niet bezorgd over Uw leven, wat gij zult eten, of over uw lichaam, waarmee gij u zult kleden. Wie van u kan door bezorgd te zijn een el aan zijn lengte toevoegen? Indien gij dan zelfs het geringste niet kunt, wat zult gij u bezorgd maken om het overige?" Zo staat het er toch maar in Lucas 12. Het mag dan zo zijn dat Jezus deze woorden sprak in een tijd waarin de mensen

alleen nog maar zorg om hun directe levensbehoeften hoefden mee te slepen, de gelovige van vandaag mag deze woorden waarschijnlijk toch ook op zijn bekommernis over de grote wereldproblemen betrekken. Dat zal zeker waar zijn. Wie werkelijk gelooft dat God dwars door alle onbegrijpelijke ontwikkelingen heen, aan de gang van de grote mensheid en aan het leven van de enkeling richting geeft, die mag er in de overgave aan die God een heilige onbezorgdheid op na houden. Maar dat sluit niet uit dat de christen zich toch rekenschap moet geven van de noodzaak om in verantwoordelijkheid voor onze kinderen en voor de eventueel nog na hen komende generaties vanuit het christelijk geloof met de toekomstvragen bezig te zijn. Bovendien heeft het er alle schijn van dat een bepaalde toekomstvraag zich binnen niet al te lange tijd heel sterk aan ons zal gaan opdringen, een vraag die de woorden van Jezus uit Lucas 12 nieuwe actualiteit zal geven. Het lijkt onafwendbaar dat op wereldniveau economische verschuivingen zullen plaatsvinden, waarop wij met onze persoonlijke en gemeenschappelijke meningen nauwelijks of geen invloed zullen kunnen uitoefenen, maar die wel om geestelijke aanpassing en verandering van onze materiele instelling zullen vragen. En daarover zullen we als ouderen met elkaar en vooral ook met onze kinderen veel moeten praten. We zullen er ook als kerk ten dienste van de individuele gelovigen mee bezig moeten zijn.

### Welke verschuivingen?

Oudere mensen hoort men wel eens zeggen dat alle tijden hun tegentijden hebben. Zij bedoelen daarmee te zeggen dat elke periode van opgang in de geschiedenis onontkoombaar door een tijd van neergang wordt gevolgd. Die golfbewegingen in de geschiedenis hebben zich ook op economisch gebied afgetekend. In de westerse landen waren we in de afgelopen jaren, die zo niet voor allen, dan toch voor velen door een grote welvaart waren geken-

merkt, aan deze gedachte echter een beetje ontgroeid. Economisch waanden we ons met zoveel zekerheden omgeven dat een tijd van teruggang ons zo niet als onmogelijk dan toch als hoogstwaarschijnlijk voorkwam. Kleine inzinkingen in de economie bleken in de afgelopen jaren weliswaar niet helemaal te ondervangen, maar in het economisch bestel van de westerse landen waren naar onze overtuiging zoveel stabilisatoren ingebouwd dat een herhaling van de crisis van de magere dertiger jaren niet meer voor mogelijk werd gehouden.

"Onze kudden vermeerderden zich bij duizenden, ja bij tienduizenden op onze weiden en onze runderen droegen wel, er was geen bres en geen vlucht en geen geschreeuw op onze pleinen." Als we eerlijk zijn zullen we ons op dit moment realiseren dat we ons op de bid- en dankdagen van de afgelopen jaren jegens God wel afhankelijk en erkentelijk hebben getoond, maar dat we de grote weelde waarin we hebben geleefd toch als te vanzelfsprekend hebben beschouwd. Onze gebedsuren voor de maatschappelijke noden zijn in de afgelopen jaren misschien niet ver uitgegaan boven het vragen om verlenging van de gunstige voorwaarden voor ons stoffelijk bestaan als volk en als enkeling. Bepaalde ontwikkelingen en de begeleidende commentaren van internationale economen moeten ons doen verwachten dat we als christenen op toekomstige biddagen voor gewas en arbeid voor God noden zullen moeten neerleggen die anders en klemmender zullen zijn dan in de jaren achter ons.

Sinds de olie-crisis in 1973 hebben wij te doen gekregen met een teruggang in de economie van de westerse landen, waarvan op dit moment nog niet te zeggen valt of op korte termijn van een ombuiging in opwaartse richting sprake zal zijn. Alles in dit leven is slechts voorwaardelijk voorspelbaar en dat geldt zeker voor de economie. Vandaar het grapje dat economen

**Begint u doof te worden?**

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

Bel of schrijf:  
**Fred Grootenboer**  
Dahlberg Hearing Aid Services  
75 Wendover Dr. Apt. #806  
Hamilton, Ont. Tel.: 388-8824



geleerden zijn die ons achteraf precies kunnen vertellen waarom hun voorspellingen niet zijn uitgekomen.... Vast staat echter wel dat de toekomstige ontwikkelingen binnen onze eigen economie niet alleen zullen worden bepaald door de politieke gedragslijn van een toekomstige regering maar dat we steeds sterker te maken zullen krijgen met factoren die een sterke internationale samenhang vertonen.

Behalve dat de olie internationaal het economisch perspectief blijft bepalen is er ook de factor van de economische bewustwording van de landen van de derde wereld, een bewustwording die duidelijk spreekt uit de rapporten van de Unctad-conferenties die in het recente verleden zijn gehouden. De richting waarin de wereld-economie zich onontkoombaar lijkt te bewegen is er een waarbij de groei van de materiele welvaart in de rijke westerse landen geleidelijk aan tot stilstand zal komen, terwijl die welvaart in de arme landen geleidelijk aan zal (moeten) gaan groeien. Aan deze ontwikkeling zal voor ons

en zeker voor onze kinderen verbonden zijn dat wij in materieel opzicht gedwongen zullen worden terug te gaan tot een eenvoudiger leven dan wij in de laatste dertig jaar gekend hebben. Er groeit internationaal een nieuwe economische ethiek, die de bestaande verhoudingen weliswaar niet van de ene dag op de andere kan veranderen maar die de gesignaleerde ontwikkeling toch geleidelijk aan op gang zal brengen. Het weerlichten er van is al duidelijk te zien.

Tegen deze ontwikkeling zitten we misschien erg aan te kijken. De gedachte dat ons welvaartsniveau wel eens zou kunnen zakken en dat we onze eisen en verlangens voor een comfortabel leven zullen moeten matigen houden we graag nog een beetje af. Dat komt misschien doordat we de zegeningen van de afgelopen jaren naar ons hebben toegehaald met de gedachte dat het hier om een onvervreemdbaar recht ging en we hebben onszelf en elkaar misschien wel eens te weinig de vraag

gesteld of de vorm en de mate waarin wij de welvaart hebben genoten door het woord "zeggen" in bijbelse zin wel helemaal werd gedekt. Nu de hele wereld binnen onze horizon is gekomen en de schrilte tegenstelling tussen onze rijkdom en de armoede elders ons onrustig maakt, zijn we geneigd daarover wat dieper na te denken. Moet het anders? Hoe dan? Wat kunnen wij meer doen dan wij op dit moment (misschien) doen?

De vraag is hoe we als christenen de ontwikkelingen van de komende tijd zullen verwerken. Het is aan de Kerk des Heren om in de prediking en op de plaats die elke gelovige in de wereld inneemt te tonen dat zij de gebeurtenissen van vandaag en morgen, ook op economisch terrein, weet te taxeren bij het licht van Gods Woord. Zij zal aan de mensen buiten en aan de gelovigen binnen met de vinger bij het Woord van God moeten proberen aan te tonen dat de te verwachten ontwikkelingen een plaats hebben in het plan dat God met deze

wereld heeft. Er is veel inzicht nodig om die dingen die ons op sociaal-maatschappelijk en economisch terrein overkomen in ons denken en handelen als christenen de juiste plaats te geven. Daartoe is ook voorlichting nodig.

Ik kan mij soms niet onttrekken aan de indruk dat aan het gebed van de Kerk voor de noden en behoeften van de wereld geen grote betekenis wordt toegekend. Velen, ook christenen, raken hoe langer hoe meer geneigd te denken dat de dingen toch de loop nemen die in de omstandigheden en verhoudingen van het moment besloten ligt. De feiten lijken vaak steun aan deze redenering te geven. De Schrift doet dat niet en de menselijke geschiedenis bevat er toch geen voorbeelden van dat het gebed van Gods Kerk op gebeurtenissen en ontwikkelingen invloed ten gunste uitoefende. Daarom moeten wij elkaar aansporen tot verlevendiging van ons gebed voor onze wereld.

Voor het overige mogen wij het voor de toekomst van ons en onze kinderen, bij alle

onzekerheden, houden op Gods voorzienigheid over ons leven, waarvan de catechismus zegt dat zij is "de almachtige en alom tegenwoordige kracht Gods, door welke Hij hemel en aarde, mitsgaders alle schepselen, gelijk als met Zijn hand nog onderhoudt en alzo regeert, dat loof en gras, regen en droogte, vruchtbare en onvruchtbare jaren, spijs en drank, gezondheid en ziekte, rijkdom en armoede, en alle dingen, niet bij geval, maar van Zijn vaderlijke hand ons toekomen".

Dit te geloven, met de wetenschap van wat er vandaag op onze planeet omgaat, is niet gemakkelijk. Zeker niet, als we denken aan die woorden "mitsgaders alle schepselen". Het is er door de samenstellers van de catechismus niet bijgezet, maar we moeten er naar ik meen bij bedenken, dat God bij die onderhouding en regering de mens in verantwoordelijkheid inschakelt. Misschien zijn we ons dit laatste als christenen niet altijd voldoende en op de juiste manier bewust geweest.

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- Wees precies in het beschrijven van uw probleem aan de monteur en wees niet te bang om vragen te stellen

- Vraag om een prijsopgave voordat met de grote reparaties wordt begonnen. Verzeker u er van dat alle werkzaamheden door u zijn afgecheckt en teken nooit een blanco werkorder
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Larry Grossman,  
Minister of  
Consumer and  
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William Davis, Premier

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## Bouwlening goedgekeurd voor Holland Christian Homes

President Mr. Anne De Boer kon op 5 oktober 1977 de officiële overeenkomst met Canadian Mortgage and Housing Corporation (C.M.H.C.) voor een bouwlening groot twee en een half miljoen dollar aan het bestuur voorleggen.

Dit bedrag is bedoeld voor het bouwen van een zgn. Senior Citizen apartment building, dat woongelegenheden zal bieden aan 29 alleenstaanden en aan 68 echtparen. Verder werkt het bestuur aan plannen om de bewoners van dit gebouw hulp te verlenen zodat zij eenmaal gevestigd ook zelfstandig kunnen blijven wonen.

Door de nogal scherpe bezuinigings actie van de provinciale regering kunnen wij thans geen bijzonderheden over hulp verschaffen, maar het idee dat oudere mensen het best geholpen kunnen worden in hun eigen woning

wordt meer en meer aanvaard door de autoriteiten, en ons is toegezegd, dat de regering ons volle medewerking gaat verlenen binnen de grenzen vastgesteld door de minister van financiën.

Gebouw no.1 is echter maar een begin van het werk. Met het klimmen der jaren zullen de noden en behoeften van oudere mensen groter worden. Het bestuur voorziet de noodzaak van een tweede gebouw op ons grote terrein, waar diegenen welke niet langer zelfstandig kunnen wonen hun tehuis zullen kunnen vinden met indien nodig volledige verzorging maar ook met de vrijheid om zoveel mogelijk toch zelfstandig te leven. Daarnaast heeft het bestuur besloten om een officiële aanvraag te doen voor het oprichten van een nursing home voor diegenen die verzorging nodig hebben. Mr. De Boer rapporteerde dat

alle formaliteiten voor de overdracht van ons land van Salem naar H.C.H.Inc. nu voldaan zijn. Maar dat de hoge bouwbelasting welke door Brampton and Region van Peel ons opgelegd een struikelblok zou wezen, indien geen verlichting daarvan verkregen wordt. Hij deelde ook mee, dat H.C.H. in samenwerking met vele plaatselijke leden hard aan dit probleem werken en dat verwacht mag worden dat het plaatselijke bestuur hier in tegemoet komt.

Mr. De Boer sprak de hoop uit dat spoedig een begin gemaakt mag worden met bouwen en dat hiermee de vruchten van de vele kleine en grote vergaderingen het vele werk beloond mogen worden, om ons land langzaam aan om te zetten in een klein dorp met zo'n 400 inwoners, een belangrijke aanwinst voor deze plaats, maar ook een grote verantwoordelijkheid. Immers

naast vele plaatselijke inwoners kan ook verwacht worden dat oudere mensen van elders naar het goed centraal gelegen Brampton zullen verhuizen. Zeker is het van belang dat de plaatselijke kerken zich hier op voorbereiden, want naast de vele talenten welke zij zullen ontvangen zal er groot beroep gedaan moeten worden op allerlei hulporganisaties. De goede medewerking welke wij tot nog toe van Brampton hebben ontvangen geeft ons echter het volle vertrouwen dat ons dorp van oudere mensen zich geheel zal inschakelen in de omgeving en dat deze ontwikkeling tot zegen zal zijn voor Brampton en voor onze huurders, zo lang wij maar bouwen in de naam des Heren.

De komende jaren hopen wij daarmee bezig te zijn D.V. terwijl wij tevens oog houden voor de noden in andere delen van onze uitgebreide provin-

cie.

Voor verdere inlichtingen kunt u zich direct wenden tot onze secretaris Mr. Dirk Brinkman, R.R. 1, Bowmanville, Ont., L1C 3K2. Het Bestuur

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## DE KEUS VAN 'T SMALLE PAD <sup>51</sup> een vervolgverhaal door Gé Verhoog

"Moeder, ik wil dat werk niet, ik zal heus alles doen wat vader zegt, maar daar wil ik niet - daar - daar durf ik niet - het is er zo stil en ik ben er zo alleen -" Hij voelt zich klein worden en ineens verbergt hij zijn gezicht in haar schort en z'n smalle schouders schokken. Dit is het enige wat hem helpt, dicht bij moeder -

Ze streelt met haar handen over z'n hoofd. Kind, denkt ze, je bent nog zo'n kind...kon ik je voor alles beschermen...

Peter zit niet bij het avondeten; moeder brengt hem een bord en wacht tot hij heeft gegeten.

"Ik kom niet meer beneden," stoot Peter uit, "ik blijf m'n leven lang hier op zolder."

"Ik kom je halen," zegt moeder met een glimlach, zoals zij die alleen bezit, "wacht maar, ik zal eerst met vader praten."

Peter ligt een uur met zijn oor tegen de grond om iets op te vangen van de stemmen beneden, maar hij hoort niets.

Dan komt eindelijk moeder. "Ik heb een kop koffie ingeschonken, kom je?" vraagt ze, alsof er niets is gebeurd. Maar als hij haar aanziet met wijde vraagogen, knikt ze geruststellend. "Peter, vader is geen boeman."

Hij sukkelde de trap af. Als hij de kamer binnenkomt hoort hij de zeldzame lach van vader: "Peter, m'n jongen, ik wist niet dat je zo zelfstandig was." Hij wordt overstemd door Henk, die hem toeroept: "Zeg, broer, de firma Maaswaal zoekt een hulp, want Teunis werkt zo onbeschrijfelijk langzaam dat de firma er nog een hulp bijneemt en ze willen alleen maar leden van de familie Verbeek."

Er wordt blij gelachen, Peter is nog nooit zo verbaasd geweest.

"De firma Maaswaal kan op me rekenen," zegt hij plechtig.

Henk keert zich naar zijn vader. "De firma heeft een filiaal in de Meer en wil er van af, ik heb plannen dat filiaal te kopen."

"Waarvan?" hapt Verbeek.

"Weet ik niet," erkent Henk, "dat is de grootste moeilijkheid."

"Praat er dan niet over," vindt vader, "haal je geen illusies in het hoofd en reik niet naar de sterren."

"Toch wil ik er over nadenken," houdt Henk vol, "dat kost in elk geval geen geld."

"Wat een toekomst opent zich," ontdekt Teunis, "zien jullie dat niet? Henk gaat uit de zaak op het dorp, ik word assistent-af, want ik doe alles toch verkeerd in de winkel en er zal toch wel eens een school komen die mijn grote talenten ondekt op onderwijsgebied, welnu: Peter wordt de hoofdhulp, als jullie begrijpen wat ik bedoel."

"Maar ik blijf doorleren en de meester wil me 's avonds ook nog lessen geven," haast Peter zich.

"Natuurlijk," knikt Teunis wijs, "Jij bereikt je doel wel jochie, maar vergeet niet dat je door de firma te helpen er aardig inkomt en veel ervaring op gaat doen wat handel en geld betreft."

"Dat is nuttig," bedenkt Verbeek, "zo heeft hij de praktijk en de theorie bij elkaar."

"De meester -" begint Klaartje lachend, maar Teunis wordt lyrisch: "De meester? Wat een man - wat een man - Die verdient een standbeeld bij zijn leven en als het onthuld wordt kom ik met de hele klas om een zelfgemaakt lied te zingen; ik schakel het koor er bij in en nodig de fanfare er bij uit: het wordt een onvergetelijk feest."

"Zorg nu eerst maar, dat je een klas krijgt," dempt vader de feestvreugde.

Henk komt tot de werkelijkheid: "Als ik nog een tijdlang bij de firma werk, kan ik misschien bedingen dat ik later de zaak in de Meer koop; ik wil zekerheid. Tenslotte heeft Jacob bij Laban ook voor een schoon doel gewerkt."

"Maar oom bedroog hem," ginnegapt Teunis, "je moet niet te zeker zijn van je baas. Je weet het: en zie, het was Lena."

"Kan je niet wat geld lenen?" vraagt

Teunis.

"Lenen?" vraagt Henk verwonderd, "van wie? Van onze rijke kennissen?"

"Neef Sanders," valt Klaartje in.

De vuist van vader valt weer op de wankle tafel. "Nooit! Hoor je, Hendrik? Dat zal ik nooit toestaan! Die woekeraar! Die onderkruiper om met net grootste deel van de erfenis ervan door te gaan! Je heult niet met hem, hoor je?"

"Uitbarsting van de vulkaan," ontdekt Teunis, "vader is op dreuf, hij tiert en scheldt zelfs."

"Ja, dat is de satan," erkent Verbeek, voelend dat hij tever gegaan is. "Zor zien jullie, dat ik ook maar een zondig mens ben wie veel vergeven moet worden. Jullie hebben hierin gelijk."

Henk zit diep in gedachten. Lenen? Nee. Een hypotheek moet hij nemen, maar hij moet natuurlijk een bedrag van tevoren storten - waar haalt hij het vandaan?

De ouders van Jacoba zullen hem helpen, maar bezitten zelf ook weinig om te geven - hij moet zelf sparen, doorsparen. Eerst met de baas gaan praten, denkt hij, ik moet zwart op wit hebben, dat ik het filiaal kan kopen, en dan - en dan ... Trouwen met Jacoba, samen het nieuwe leven beginnen en werken voor een beter bestaan. Het kan - het zal lukken.

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Het kan niet anders: de klompen moet een dubbeltje duurder worden. Henk en Teunis hebben meegerekend met hun vader: de kostprijs van het wilgehout, het werkloon, de werktuigen - het moet. Van zestig cent wordt het nu zeventig cent per paar. Verbeek zucht.

"Waar moet dit heen? Tien cent is geen kleinigheid, maar het kan niet anders. Ik zoek echter de oorzaak, ergens moet een fout zitten."

"De overheid," zegt Teunis prompt, "die doet het natuurlijk radicaal fout."

"De ontwikkeling," komt Henk be-

dachtzaam, "er wordt zoveel uitgevonden en dat kost geld. De mensen willen kopen en dat kost ook geld, dus moet de regering ergens geld inpompen, wil de gewone man iets kunnen kopen en de fabriek niet met de producten laten zitten."

Dat is een rede, die Verbeek goed in de oren klinkt; het is in elk geval logisch en beter dan de zinloze kritiek die Teunis spuit.

"Ik ben het met Henk eens," zegt hij, "hoewel de regering de taak heeft de luxe af te remmen. Wat is de mens? Iedereen wil meer dan de ander: buurmans gras is altijd groener! Ik heb laatst gehoord van een gezin, waar twee fietsen in de schuur stonden. Dat is overdaad."

"Als man en vrouw gezellig samen willen fietsen, zijn twee exemplaren nodig," zegt Teunis, maar vader vindt het onzin, "laten ze gaan wandelen, dat is gezond en minder gevaarlijk dan op zo'n vliegding. Je hebt in een ogenblik de macht over het stuur verloren en dan rijd je tegen een boom of in een sloot met het gevolg: leed, rouw en geldverlies."

"Vader kan van die vrolijke verhalen ophangen," lacht Klaartje, "u moet de mooie kanten van die uitvindingen eens gaan zien."

"Mooie kanten?" verbaast Verbeek zich, "de mens gaat hollend naar de ondergang met zijn jacht naar onmogelijke dingen. Als het kon, zouden ze ook nog, vogels gelijk, in de lucht willen vliegen, zo zijn de mensen. Ik herinner mij in mijn geboorteplaats een oude man, die niet eens op de schaats wilde; hij vond het ijs niet voor mensen gemaakt. Dat is een natuurverschijnsel waar de mens vanaf moet blijven."

"Wat een onzin," valt Teunis uit, "wat een klinkklare onzin!"

Verbeek antwoordt niet; hij is bezig met zijn rekeningen die betaald moeten worden. Het is zaterdagavond, een avond waarop hij aan de tafel het werk regelt voor de komende week - als altijd zijn daar de rekeningen die nog niet betaald zijn. Het papier knistert in zijn ruwe handen: onbetaald!





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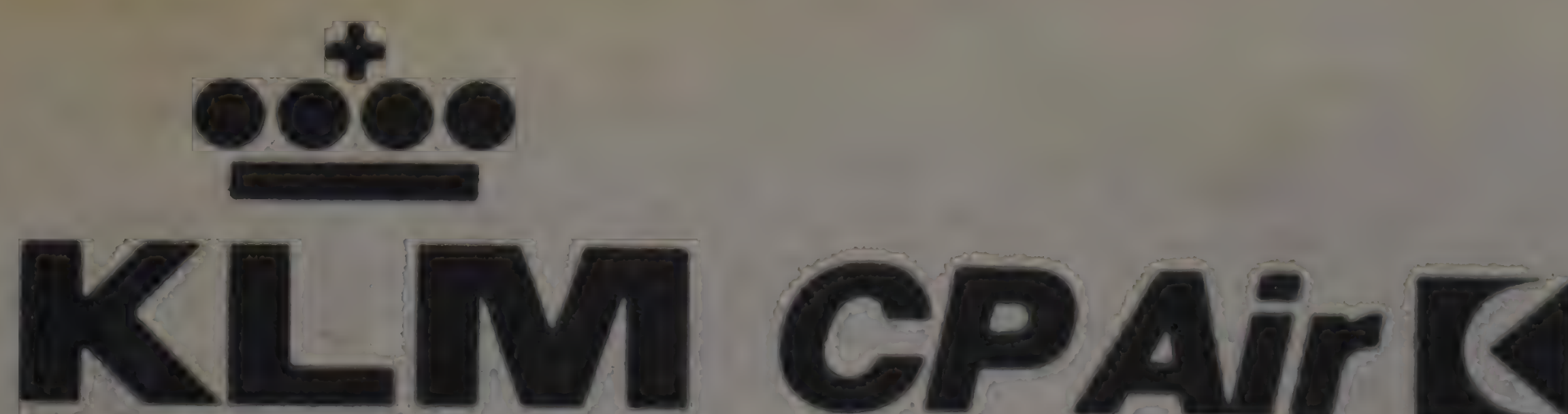
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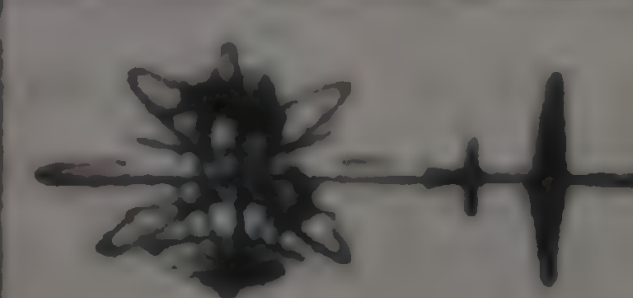
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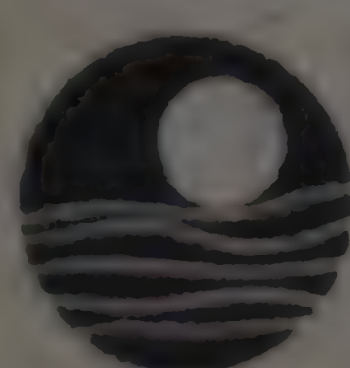
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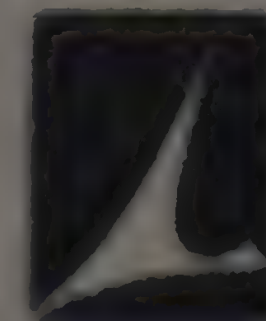
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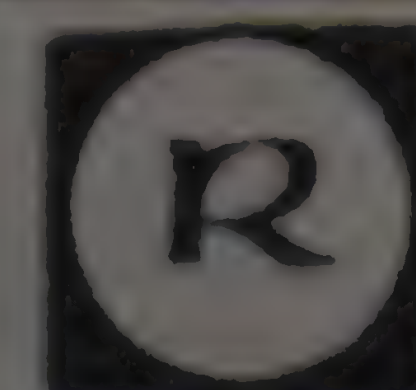
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## Notes of Thanks

**DEELSTRA:** We sincerely thank our children and grandchildren, relatives and friends for all the good wishes, gifts, letters and cards received on our 45th anniversary. Above all we thank the Lord for His blessings in all those years. Mr. & Mrs. T. Deelstra, 586 Superior St., Wyoming, Ont.

## Births

**REED:** God, our Creator and Redeemer, has enriched our lives with the birth of our second daughter **PAULA MICHELLE** born Sept. 6, 1977. Eighth grandchild for Mr. & Mrs. John Faber, Pr. Albert, Ont., fourth grandchild for Mr. & Mrs. Les Reed, Whitby, Ont. Thankful family are John, Betty and Tiffany Reed, 208 Athol St. E., Oshawa, Ont.

## Marriages

**NYMEYER—GRITTER:** Mr. & Mrs. John Nymeyer of Fenwick, Ont. and Mr. & Mrs. Koop Gritter of Fenwick, Ont. share happiness with their children and are pleased to announce that God in His providence, has led **JANET and COPE** to the desire of holy matrimony. Confirmation and wedding ceremony will take place, by the grace of God, on Saturday, Oct. 29, 1977 at 4:00 p.m. in the Chr. Ref. Church of Wellandport. Officiating minister is Rev. Evert Gritter of Hamilton, Ont. Future address: R.R. 3, Wellandport, Ont.

**STROBOSSE—HOGVEEN:** Mr. & Mrs. Bert Strobosser, R.R. 1, Jarvis Ont., are happy to announce the forthcoming marriage of their daughter **SHARON-ANN** to **GEORGE HENRY HOGVEEN**, son of Mr. & Mrs. Andy Hogveen, R.R. 4, Simcoe, Ont. The wedding will take place D.V. on Oct. 21, 1977 at 7:30 p.m. in the Chr. Ref. Church, Jarvis, Ont. Rev. Brouwer officiating. Future address: R.R. #5, Hagersville, Ont.

## Anniversaries

Fenwick 1952 Embro 1977  
 On October 29, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents and grandparents,

**AUKE VANDERHORN**  
 and  
**SIPPI VANDERHORN**  
 nee Luinstra

We are thankful to God for the years He has given them together and pray that He will continue to bless them in the years ahead. Their grateful children and grandchildren

Beechville — Lin & Bil Vording:  
 Scott and Steven  
 John & Sharry  
 Frances  
 Sandra

Open house reception to be held October 29, 1977 from 2:00-4:00 p.m., Embro Legion Hall. Home address: R.R. #2, Embro, Ont.

## Anniversaries

On Thursday, Nov. 10, 1977 we thankfully wish to remember the 45th wedding anniversary of our dear parents and grandparents

**GERARD T. KASTEEL**  
 and  
**CHRISTINA KASTEEL**  
 Van Asselt

We pray that the Lord will continue to bless them and keep them in His care.

Yellowknife, N.W.T. — Evert & Elaine Kasteel  
 New Westminster, B.C. — Gerrit & Betty Kasteel

Coquitlam, B.C. — Chris & Gusta Kasteel  
 Edmonton, Alta. — Tina & Al Dumont  
 and grandchildren

Open house on Friday Nov. 11 from 1 p.m. - 5 p.m. in the Basement of the 2nd Chr. Ref. Church of Edmonton. Home address: 11227 - 63 St., Edmonton, Alta.

## Obituaries

At His appointed time the Lord took Home our dear husband, father and grandfather,

**JOHANNES KOBES**  
 1909—1977

Eph. 2:7—9 (KJV)

Strathroy, Ont. — Geertje Kobes (Linker)

London, Ont. — Wiep Bowman Jack Antill

Strathroy, Ont. — Klaas & Margaret Kobes

Ilderton, Ont. — Evert & Grace Kobes  
 Jamie, Evelynne, Karen

Stathroy, Ont. — Diane & John Da Ponte; Catherine

October 6th, 1977. 303 Metcalfe St. E., Strathroy, Ont.

On Oct. 6, 1977 the Lord in His infinite wisdom took home unto Himself our dear brother and brother-in-law

**JOHANNES KOBES**

at the age of 68 years.  
 Dearly beloved husband of Geertje Kobes, nee Linker.

Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me. John. 17:24

Strathroy, Ont. — Trijnce & Jantje Linker

Leenderd & Grietje Van Ry

Bonne & Johanna Linker

The Netherlands:

Assen — Jan & Henny Linker-Kobes

Haulerwijk — Hendrikus & Tetske Linker

Velp — Harm & Janke Rodenboog

Harkstede — Wed. Duwke Linker-Heman

Papendrecht — Gerrit & Tina Linker

Home address: 303 Metcalfe St., E. Strathroy, Ont.

On September 29, 1977, the Lord took unto Him, after a period of suffering, at the age of 74 years

**RITA JAGER** nee Ploegsma

Beloved wife of Jan Jager.

Dear mother, grand and great-grandmother of

Eugene, Oregon USA — Grace & John de Bruin

Edmonton, Alta. — Ted & Iny Jager

Maryke & Bill Lucas

Eugene, Oregon, USA — Ben & Lena Jager

Kelowna, B.C. — Elly & John Root

Edmonton, Alta. — Willy Jager

Ladner, B.C. — Jack & Erica Jager

Bert & Elsie Jager

Edmonton, Alta. — John & Helen Jager

Rita & Ken Boer

32 grandchildren and 2 great grandchildren

From 1 Cor. 15:  
 O Death, where is your victory? O Death, where is your sting? God be praised, He gives us The Victory through our Lord Jesus Christ.

#203, 13425-57 St., Edmonton, Alta.

## Obituaries

De Hollandse Vrouwenvereniging "Rondom het Woord", York, Ont. betuigt haar innige deelneming aan haar medelid Mrs. R. Hogeterp, haar man en kinderen, bij het overlijden van hun aller lieveling

**RODNEY**

Moge de wetenschap dat hij nu met de grote schaar van Gods kinderen juicht voor Gods troon, hun tot troost zijn.

Het Bestuur

On His day, Oct. 9, 1977 it pleased the Lord to take unto Himself our dear little nephew

**RODNEY**

Beloved son of Ralph & Rena Hogeterp, at the tender age of 9. Safe in the arms of Jesus.

Aunts and Uncles.

## Personal

Chr. Ref. widow, age 57, living in the Toronto-Barrie area, would like to correspond and possibly meet Christian gentleman. Letters under nr. 4228 to Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Divorced christian lady likes to meet sincere gentleman. Age between 40-55. Letters to nr. 4229 of Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

## Teachers wanted

**AGASSIZ:** Due to marriage and immigration to Holland one of our teachers has asked to be released from her contract. Therefore the Board of the Agassiz Christian School invites applications for a teacher for the intermediate grades for the second semester starting Jan. 1978. Applicants with teaching experience preferred. Address applications to Mr. D. Van den Eykel, Principal, Box. 323, Morrow Rd., Agassiz, B.C. V0M 1A0

**VERNON:** Vernon Christian School invites applications for the grade 3-4 position opening in January, 1978. Small class. Comparable salaries. Direct inquiries to Ulrich Haasdyk, Principal, R.R. #3, Pleasant Valley Rd., Vernon, B.C. V1T 6L6. Phone (604) 545-7345.

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## Articles Wanted

The South Western Ontario Young Calvinist League urgently needs for its continued ministry to Young People and Young People Societies within its League: a **split-duplicator** (the so-called ditto-machine).

Please contact ; Willem Reckman, P.O. Box 144, Sarnia, Ont. N7T 7H8.

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**Fred W. Bray, Real Estate,**  
 357 Upper Paradise Rd.  
 Hamilton, L9C 5C6,  
 416-389-0344.

## Bazaar

You are invited to a Bazaar at the Brantford Christian School, 7 Calvin Street (turn off East Colborne at Shanghai Restaurant), on October 28, 1977 at 5:30 p.m.

Home baking, flowers, crafts, games, special children's room.

We also serve some real "Dutch Treats", in our famous Restaurant. Come bring your family and meet your friends.

## Help Wanted

Urgently needed, experienced baker, cake decorator. Good wages and benefits. West End Bakery, 40 Waterloo Ave., Guelph, Ont. N1H 3H5. Phone 519-822-4751.

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Please send resume and expected salary on or before Nov. 15, 1977 to: Mr. G. Drexhage, Secretary, 3519-106 Avenue, Edmonton, Alta. T5W 0G1.



# A brief introduction to Charles Finney

**It All Adds Up to Love**, by J.W. Jenson, published by Bible Voice, Inc., Van Nuys, California; 126 pages; \$2.95.

*Reviewed by Theodore Plantinga of Paideia Press, St. Catharines.*

This little book is advertised by the publisher as a "digest of Charles Finney's systematic theology." Since I've never read Finney, I can't say just how accurately the book reflects his thought. It does abound in quotations from Finney, in any case.

Charles Finney was a nineteenth century American lawyer who became an evangelist. The author tells us that Finney was responsible for winning half a million people to Christ.

The ideas presented in this book are more Arminian than Reformed. Christianity is a reasonable faith - the only reasonable faith. Anyone who rejects it is living "in opposition to his intelligence" (p.87) Obeying God's law is not just the right thing to do; it is the smart thing to do. The law of love - in this essentially man-centered approach - "endeavors to gain the highest good of the greatest number" (p.72). Utilitarianism in Christian dress.)

## Groeten van Canada naar Nederland

Het programma Zingend Geloven, zal via Hilversum 1 op vrijdag 23 december en vrijdag 30 december gedurende de avond in Nederland worden uitgezonden.

Er zijn 2 mogelijkheden om aan dit programma deel te nemen. U kunt in de eerste plaats uw kerstwensen en nieuwjaarsgroeten voor familie en vrienden sturen aan het adres van ons programma: Zingend Geloven, Box 216, Station R, Toronto, Ont. Ds. Tuyl brengt dan gedurende het programma uw groeten met begeleidende muziek.

Er bestaat echter ook gelegenheid om persoonlijk uw groeten op de band in te spreken. Indien u van deze mogelijkheid gebruik wilt maken en uw familie en vrienden wilt verrassen met het geluid van uw eigen stem, vermeld dan in uw aanvraag het feit dat u persoonlijk uw groeten wilt uitspreken.

Studio ruimte voor het uitspreken van groeten is beschikbaar op zaterdag 5 november en wij zullen u schriftelijk het adres van de studio, en de beschikbare tijd mededelen.

Alle aanvragen moeten voor 1 november in ons bezit zijn.

Sin is simply a shortsighted selfishness, and it is not as all-pervasive as we have been told. The author assures us that "true Christians do not sin as much or as often as some people might think. The idea that we believers 'sin every day' is just not so." (p.61)

The emphasis on thought and intellect leads the author to raise some questions you may never have pondered. "Thou shalt love the Lord thy God...with all thy mind." What about people with mental deficiencies? "If a genius suffers a blow on the head and becomes a moron, he (or she) has less mind than before, but can still love God with all that is left. We are simply held responsible according to the

amount of moral enlightenment we possess" (p.21).

In short, this book does not breathe the language of the Bible. There is little to be gained by studying it.

### Zino Pads

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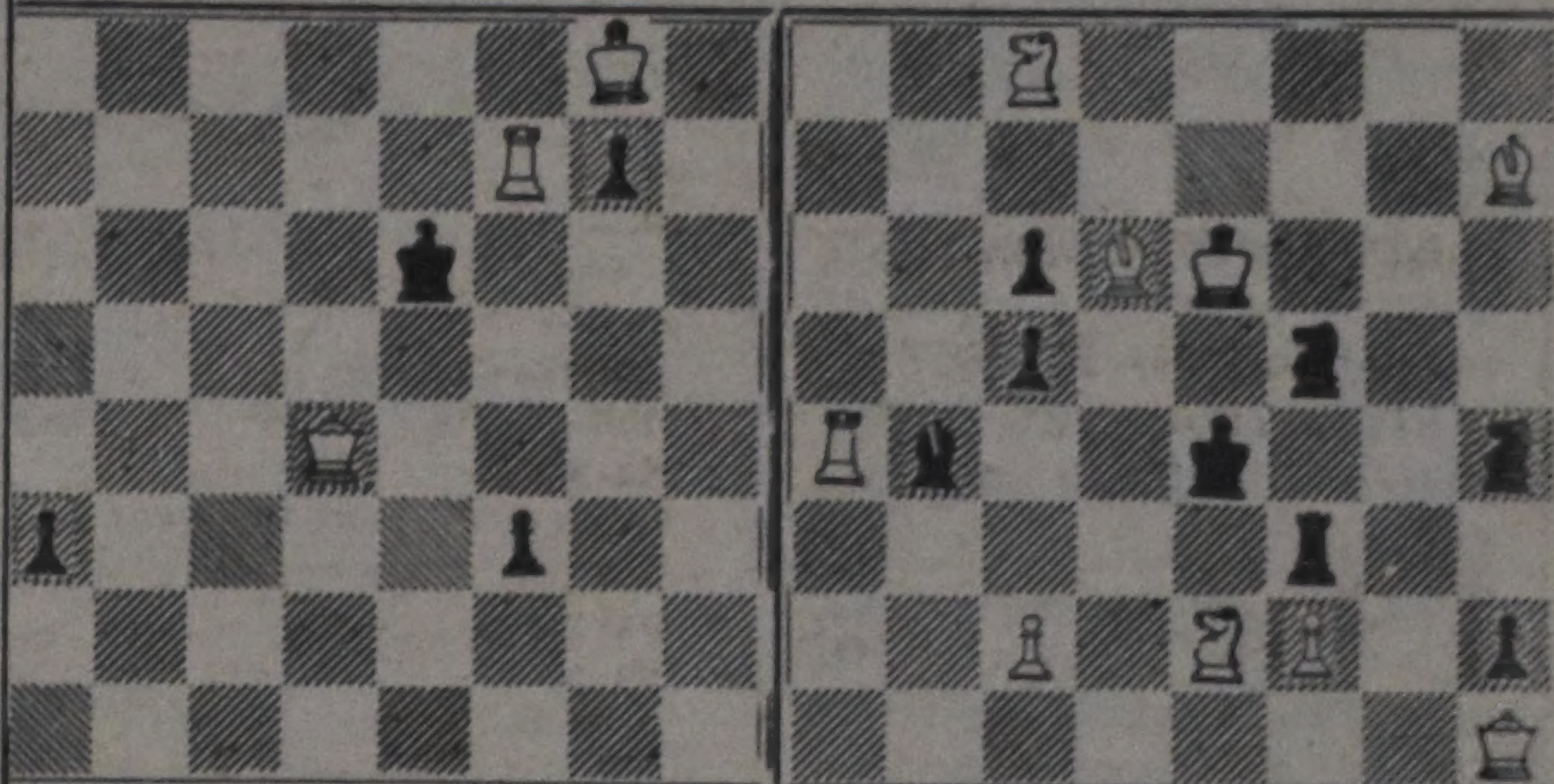
## LET'S PLAY CHESS

Editor:  
Pete Layer

Second series of problems in October

#717  
W.Speckman, Germany, 1957  
4

#718  
H.Laaksonen, Finland, 1947  
8



3 mover 3 3 pts 2 mover 9 2 pts.

### NOTES:

1. This week both problems have the same simple theme, involving the threats. I can't tell you more since I would be giving the solutions away!
2. White doesn't seem to have any extra firepower to mate Black in the German three-mover. With little maneuvering, though, White will just be able to give some pretty economic mates. Please indicate the key and threat, if any.
3. Although Black has lots of power in the two-mover, #718, he can only move two of his pieces. White can't do much better, if he wants to keep Black pinned! Please indicate the key and threat, if any.
4. Please have your solutions postmarked by Nov.20, 1977 for those who reside in Ontario. Those who live in other parts of Canada the USA or other areas of the world, please send in your October solutions, #715-718 by Nov.25.

### THE SUMMER (JULY) LADDER

Contestants	Problems:	#707	#708	#710	#711	Sub T.	Prev.T.	Tot.
	Points:	3	2	5	2	12		
H.Douma								
Wellandport, Ont.		3	2	2	2	9	69	78
M.Mellissen (IV)								
Winnipeg, Man.		0	2	3	0	5	39	44
G.Bloemendal (II)								
Brampton, Ont.		3	2	5	2	12	27	39
H. Brouwer								
Saanichton, B.C.		0	2	1	0	3	29	32
J. Wilms (II)								
Lindsay, Ont.		3	2	4	2	11	13	24
K. Amsinga (II)								
Strathroy, Ont.		3	2	4	2	11	10	21
R. Buist								
Burlington, Ont.		0	2	5	0	7	New	7
							Welcome!	

### Comments:

A hearty welcome to Mr. Buist who joined us this month. I hope you will enjoy the problems and have a fast climb to the top of the ladder.

For some solvers, the "Moving Wall" (#709) and the "Marching Band" (#710) did give more headaches than points. Still, all the problems were solved correctly by most of the contestants, as has become common practice.

### SUMMER SOLUTIONS

#707 (Lloyd)  
Key: 1. PxB/N, KxN; 2. N-N6 and 3. P-R8/B or Q mate  
Try: 1. PxB/R, KxN; 2. R-KB8, BxP no mate  
1. P-N8/Q, B-K5; 2. Q-N6, KxN no mate

#708 (Slagmolen)  
Key: 1. N-R7 threat; 2. Q-N5 mate

#709a (Van Rey)  
Key: 1. Q-R7, threat; 2. Q-N7 or Q-N1 mate  
Variation: 1. -, P-R6; 2. Q-B2, threat; 3. Q-N3 mate  
2. -, K-N3; 3. Q-B6 mate  
2. -, K-N5; 3. Q-B4 mate  
2. -, P-R5; 3. Q-B5 mate  
1. -, K-N3; 2. Q-K7 and 3. Q-B6 mate  
1. -, K-N5; 2. Q-K3, P-R6; 3. Q-B4 mate

### #709b

Key: 1. Q-Q5 threats 2. Q-N2 or 2. Q-N8 mate  
Variation: 1. -, P-R6, 2. Q-B3 thr. 3. Q-N3 mate  
2. -, K-N3; 3. Q-B6 mate  
2. -, K-R5; 3. Q-B4 mate  
2. -, P-R5; 3. Q-B5 mate

Try: 1. Q-N6, K-N5; 2. Q-B2, K-R6 no mate

### #710 (Flek)

Key: 1. N-KN5 threat 2. RxN mate  
Try: 1. N-B6 ch., KxP no mate  
1. P-K6, B-R5 no mate

### Dutch solutions

#707: 1. ba8/P, Kg2; 2. Pb6 en 3. a8/D mat

#708: 1. Pa7 dr. 2. Db5 mat

#709a) 1. Da7 dr. 2. Dg7 of Dg1 mat

1. -, h3, 2. Df2 enz.

1. -, Kg3, 2. De7 enz.

1. -, Kg5; 2. De3 enz.

#709b)

1. Dd5 dr. ; 2. Dg2 of Dg8 mat

1. -, h3; 2. Df3 enz.

#710 1. Pg 5 dr. 2. Td5 mat.



EVENTS

United Church

The United Church of Canada needs to increase its role of political and social protest, says the church's new moderator.

As the church's 27th general council wrapped up here yesterday, Rt. Rev. George Tuttle said it would be a crucial mistake for churchmen to pretend spirituality has nothing to do with politics.

"I'm not saying the church should concentrate on materialism as such and occupy itself with money and buildings," said Tuttle at a final press conference after the council adjourned until it meets again in 1979.

"But our biblical tradition sees a world where God is working out a real story — that involves faith, of course, but also the politics and economics of our world — they're inseparable."

Tuttle agreed there is a rising apprehension in the church, particularly among young people, that in tackling volatile human rights issues some measure of the

essence of faith and spirituality has been left behind.

"There's a shifting now, a new preoccupation with faith among the new people who are taking on important roles in the church — and I rejoice in that."

The Toronto Star, Wed., August 31, 1977.

25th Anniversary

The congregation of the

Springdale Christian Ref. Church

wishes to extend a warm invitation to former members to join us in the celebrations.

Saturday October 29

3 p.m. Get-together of former and older members of the congregation

7.30 p.m. Anniversary Service for present and former members

Sunday, October 30

9 a.m. ANNIVERSARY SERVICE, Rev. Ralph Wildschut

11 a.m. ANNIVERSARY SERVICE, Rev. T.W. Van Dellen

4.30 p.m. CHURCH SERVICE, ALL ministers participating

For accomodation and further information, or an Anniversary Booklet, please contact Mrs. Anne Trip R.R.4, Bradford, Ont. L0G 1C0.

Mrs. Nancy Vander Kooy, phone 775-3757

St. Thomas  
Sr. Citizens Home

St. Thomas, Ont. has followed the example of many of our Dutch background communities in establishing apartments for senior citizens. The apartments are all very private with a lounge and hobby room attached.

The building is located next to the Christian Reformed Church and speaker connections between the church sanctuary and the units are planned to keep the senior citizen community involved in Sunday worship services.

A bank and large grocery store are also nearby. There has been considerable interest in the project which is scheduled for completion by the end of November. There are still a few vacancies and anyone wishing to enquire may do so by contacting the organization's secretary, Mr. H. Nymeyer, 768 Elm Street, St. Thomas N5R 1L4. Tel. (519) 631-8945.

In celebration of our

25th Anniversary

we welcome you to the

Rehoboth

Christian Reformed church

Niagara Falls, Ontario.

Saturday, October 29, 1977

A social evening, highlighted by various displays is planned. Opening at 7.30 p.m.

Sunday, October 30, 1977

Anniversary service at 10:00 a.m.

For accomodations or further information or anniversary booklet contact: Leonie VanderMeer, R.R.#1, Niagara-on-the-Lake, Ont. L0S 1J0. Telephone: 262-5046.

1952 25th Anniversary 1977

The Christian Reformed Church of Vauxhall, Alberta

hopes to celebrate the

25th Anniversary

of their church, the Lord willing on December 2, 1977, at which a supper and social evening will be held commencing at 6:30 p.m. in the Vauxhall Community Hall. On Sunday, Dec. 4, 1977 a special celebration worship service will be held at 10:00 a.m. in the church. All former members and friends are cordially invited to attend.

For dinner, social please contact Mr. John Senneker, P.O.Box 247, Vauxhall, Alberta. T0K 2K0. Ph. 654-2567 before Nov.17, 1977.


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CALENDAR

- Oct. 22

The Netherlands Bazaar will be held at Thornhill Community Centre, 7755 Bayview Ave. at John St., 11 a.m. to 9 p.m. Admission free. Ample parking
- Oct. 28

Reformation Rally, Calvary Church, 89 Scott St., St. Catharines, Ont. 8:30 p.m. Dr. Gordon Spykman of Calvin College is guest speaker. Featuring choirs and community singing.
- Oct. 28

Brantford Christian School bazaar, 7 Calvin St., Brantford, Ont., featuring home baking, games, food, starting at 5:30 p.m.
- Oct. 29

Bazaar, Trinity Chr. School, 650 Walker Line, Burlington, at 2 p.m., auction at 7 p.m. Free admission.
- Oct. 29

AACS annual meeting (1 p.m.) and inaugural lecture of Dr. Griffioen entitled: "Economics: Responsible Stewardship" (4 p.m.), Medical Sciences Auditorium, University of Toronto, Ont.
- Nov. 9

Dr. Anthony Diekema, Calvin College president, will speak in Toronto, Ont.
- Nov. 12

Art and Craft show, Toronto Distr. Chr. High School, Woodbridge, Ont. from 10 a.m. to 4 p.m.
- Nov. 14

Annual Membership meeting of Lakewood Chr. Conference Grounds R.R.#5, Forest, at Calvary Chr. Ref. Church, 206 Selkirk St., Chatham, 8 p.m.
- Speaking tour of Dr. Michael Ruiter

Dr. Michael Ruiter, newly elected executive director of the National Union of Christian Schools, will be touring Ontario during October meeting with school boards and PTAs.
- Oct. 24

Sarnia Chr. High, combined Wyoming, Sarnia Parental, Sarnia Lambton High, 8 p.m. public invited.
- Oct. 25

Clinton Chr. School, 8 p.m.
- Oct. 26

Hamilton, Calvin Chr. School, 8 p.m.
- Oct. 27

Toronto, Willowdale Chr. School, combined with all Toronto School boards and education committees.
- Feike Asma 1977 Jubilee Concert Tour

Oct. 26 Vancouver, B.C., St. Andrew's Wesley United Church

Oct. 28 Calgary, Alta., Grace Presb. Church

Oct. 29 Lacombe, Alta., Can. Union College

Oct. 31 Chatham-First Presbyterian Church with "Laude Dominum" directed by John Postma

Nov. 2 Sarnia-First Chr. Ref. Church with "Laude Dominum" directed by John Postma

Nov. 5 London-St. Michaels Roman Catholic Church with "Crescendo" male choir directed by Jack Dykstra

Nov. 9 St. Catharines-St. Thomas Anglican Church

Nov. 11 Ottawa-St. Matthew's Anglican Church

Nov. 12 Halifax-The Presbyterian Church of Saint David

Further recital dates will be announced at a later date.
- Frisian Play: "It Heft yn Hannen"

Oct. 29 Knox Chr. School, Bowmanville, Ont. 7.30 p.m.

Nov. 4 Chr. High School, Woodbridge, Ont. 8 p.m.

Nov. 5 Vineland Public School, Victoria Ave., Vineland, 7.30 p.m.
- Your Christian will is important. A presentation of a color film discussion with questions and answers on making a will, and free literature. Sponsored by Christian Stewardship Services. Everyone invited, no obligation. For more information, call CSS (416) 598-2181, or contact your pastor.

Oct. 24 Brandon, Man. CRC, 8 p.m.

Oct. 25 Winnipeg, Man. Kildonan CRC 8 p.m.

Schaeffer Film Series

The ten week film series How Should we Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Rd., Etobicoke, from Oct. 3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance, the Reformation, the Revolutionary Age, the Scientific Age and the Age of the Non-reason.

Next issue of CC.		
Dated	Mailed	Ad deadline
Oct. 28	Oct. 26	Oct. 24
Nov. 4	Nov. 2	Oct. 31
Nov. 11	Nov. 9	Nov. 7



## Feike Asma 1977 Jubilee Concert Tour

"In Concert" 1927 — 1977

### Feike Asma 50th Anniversary as a church and concert organist

Works by: Bach, Handel, Mendelssohn, De Lange, Guilment, Zwart, Asma.

See calendar of events for schedule of dates.



# Books

## How Should We Then Live?

How should we then live? by John E. Plaatjes.

Rev. Plaatjes is a retired minister, formerly of South Africa. He now lives in Mississauga.

This profound and prophetic Christian document deserves much more serious attention than a short review could do justice to.

As we approach the end of the Twentieth Century, we would do well by reading and studying this book, the product of forty years of study inquiry and research by an eminent Christian scholar, teacher and philosopher. Dr. Francis A. Schaeffer has written many books, including *The God Who is There*, *Art and the Bible* and *Escape from Reason*. But this book, *How should we then Live?* his opus, is a momentous, serious, and concerned short history of the rise and decline of Western thought and culture, a timely warning that unless we are aware of and awake to what's happening to the present world in the area of law and morals and beliefs, we may not be able to face the terrible darkness and chaos that will bring this century to a close.

Only a serious-minded Christian intellectual of the stature of Dr. Schaeffer with his background, experience and convictions could have written this book. He is the creator of the world-famous L'Abri Christian Communities of Europe.

"If a trumpet is blown in the city, will not the people tremble? A lion has roared! Who will not fear?" Yet, in spite of the fact that God had provided modern-day prophets, the world does not take them seriously. Men like Francis Schaeffer, Alexander Solzhenitsyn and Malcolm Muggeridge see a grave relapse of Christianity and the Western heritage, unless we wake up to the Trojan horses in our midst.

In this momentous work, Dr. Schaeffer traces our Christian heritage back to Roman times, and using the Fall of Rome as a starting-point, follows man's search for truth through the Middle Ages, through the dawn of the Renaissance, the Reformation and Enlightenment, down to our present scientific Nuclear Age.

One important feature of the book is its clear prophetic language showing the reasons for society's sorry state of affairs, and the inevitable catastrophic results that will follow the rejection of the Christian ethic, and the shifting of our Christian base as the foundation of our values, our morals, our law systems.

Dr. Schaeffer points out the basic differences between the Renaissance and the Reformation. He draws a clear line between the humanistic (man-centred) elements of the Renaissance and the Bible-based (God-centred) teachings of the Reformation. The birth-pangs

of the Middle Ages were marked by an awakened cultural, intellectual and religious life. There was a tremendous upsurge in arts and letters, in painting, sculpture and architecture; discoveries and inventions became more frequent. Yet, at the same time, men continued to move away from the teachings of early Christianity as distortions of biblical doctrines increased. We shouldn't think, the author says, that everything prior to the Renaissance had been dark. Nor should we mistakenly believe that all things produced by the Renaissance were necessarily good for man.

The humanistic elements which had arisen during the Renaissance came to a flood tide in the Enlightenment Movement started by Voltaire, proclaiming the supremacy of Reason, Nature, Happiness, Progress and Liberty. Here was man starting from himself, calculating without his Creator. It stood in sharp contrast to the Reformation; it was completely secular. Pushing over the Christian foundation and substituting God with the Goddess of Reason, it did not take very long for the evil tree to

show its true fruits of depravity, disillusionment, a Reign of terror and bloodshed, ending in the authoritarian rule of Napoleon Bonaparte.

Continued on page 16

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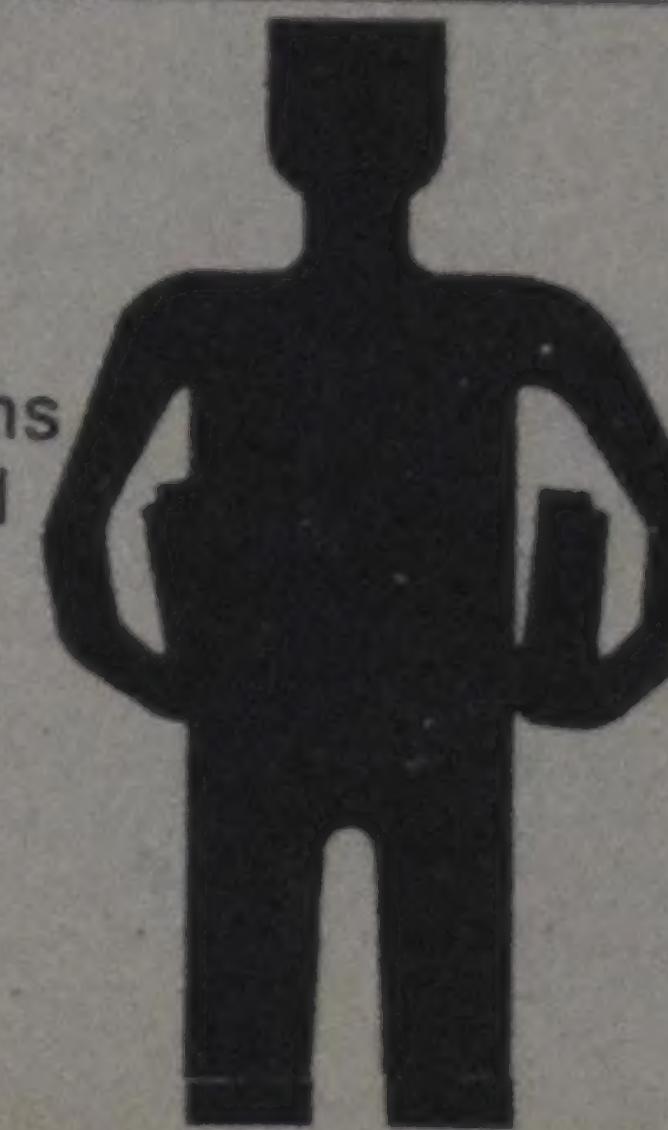
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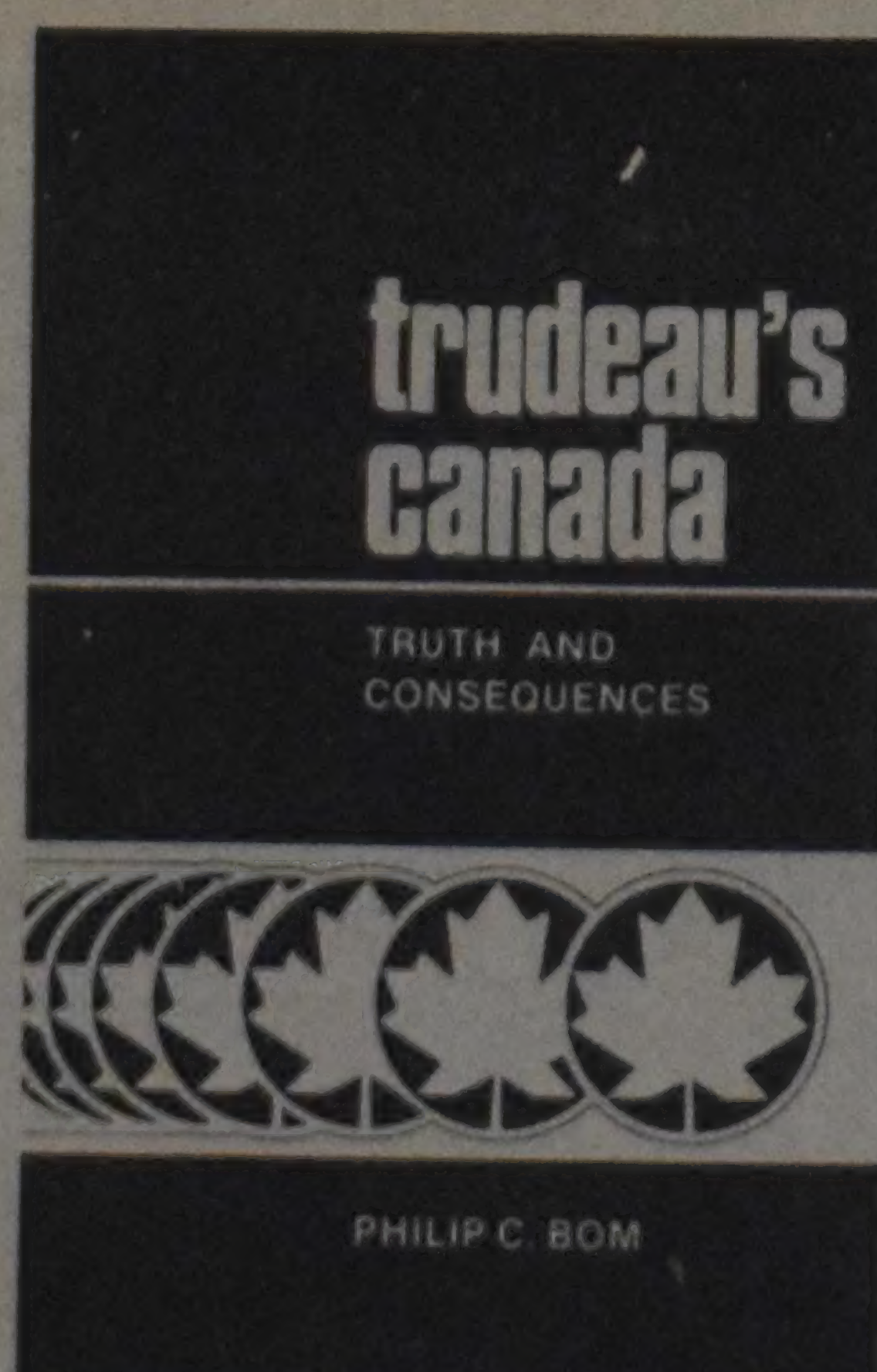
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# Books

## How Should We Then Live?

Continued from page 15

In this connection Dr. Schaeffer points out that countries which had never experienced the liberating power of the Christian Reformation, will be the first victims of authoritarian or despotic governments. This is illustrated over and over in under-developed countries of the so-called Third World.

Calvin and the other Reformers took the Bible as final authority and foundation for our civil liberties or "human rights" that today are taken for granted by secular society.

The return to Biblical Christianity, prompted by the Reformation, gradually established political freedom for the masses after ages of serfdom and slavery.

Ever since the so-called Enlightenment and the French Revolution, there has been a death-wish to destroy the base which made our freedoms and our culture possible. "Humanists have been determined to beat to the death the knowledge of God and the knowledge that God has spoken." The result is a spiritual death.

The disappearance of freedom in Russia, China and other Communist-controlled countries, is proof of the great deception, the writer says. He

calls Marxist-Leninism in a sense a Christian heresy, because Karl Marx had stolen many Christian precepts and principles and twisted them into his godless Communist Manifesto for his own purposes. The ultimate result of the distilled poison from the writings of "enlightened" humanists like Descartes, Voltaire and Rousseau is being felt throughout the world.

When the Christian consensus is gone from society, the absolute standards for law and order and morals disappear. The resultant hedonism and degeneracy can be seen in the Yonge Streets of the world.

The author devotes two chapters on the Reformation and its tremendous significance in the history of Western Civilization.

While Renaissance humanism began with man and his importance, the Reformers argued that man is not the centre of the universe, but God, the Creator of all things. In contrast to the humanists they took the Bible as the final authority in distinguishing between right and wrong; the Word which revealed the Infinite-personal God Who has all the answers to man's dilemmas. The Christianity of the Reformation stood in rich con-

trast to the basic weakness and final poverty of the man-centred humanism that emerged. In this context the writer is convinced that the Church could have been more outspoken against such malpractices as despotism, racial prejudice, slavery and child abuse - the dragonseeds of revolution and bloodshed.

Every age is reflected in its media and art forms. The numerous works of the artists, sculptors and architects tell the story of man's progress, just as some of today's painters and poets and writers reflect the confusion, the fragmentation and decadence of the drug-inspired scene.

What John Calvin and Martin Luther did with the written word, Bach and Handel expressed in divine and eternal musical forms. And of all the artists who stood in the stream of Reformation culture, Rembrandt is the clearest example. In all his greatest works he showed himself a Christian and his Biblical base enabled him to excel in painting people with psychological insight.

The great Picasso's works were really a prophecy of a ruined world. His beautiful paintings, and those of Van Gogh's, tell the story of a broken, fragmented world, a

confused and lost humanity.

The book deals with another phenomenon which grew almost simultaneously with the Renaissance: The era of Scientific Revolution, which rested (depended) originally upon what the Bible taught. Copernicus, Galileo, and later on, Newton, Pascal, Bacon and Michael Faraday, all believed the Bible. Modern science is in reality the child of Christianity, but later the Christian base was lost.

Although scientists in the Seventeenth and Eighteenth Centuries continued the use of the word "God", they pushed Him more and more to the edges of their systems, until there was no place in "their" world for God as Creator and Architect and Ruler of the Universe.

If the philosopher Emmanuel Kant relegated God to the status of a secondary principle of "Goodness", Frederick Nietzsche banned Him completely in his works, laying the foundations of Nazi philosophy of the self-sufficiency and superiority of man, with the assumptions of Aryan race purity. The transition to Twentieth-Century secularism scepticism, existentialism and radicalism of the New Theology was thus inevitable. Schol-

ars like Tillich, Bultmann and Kierkegaard, the writer says, in attempting to harmonize the Age of Reason and Enlightenment with the tenets of Christianity, only succeeded in winnowing from the New Testament all the supernatural elements and the Divinity of Christ.

It is the express opinion of Dr. Schaeffer that it is the shift from their Christian base of science, philosophy and later, theology that made modern man what he is today.

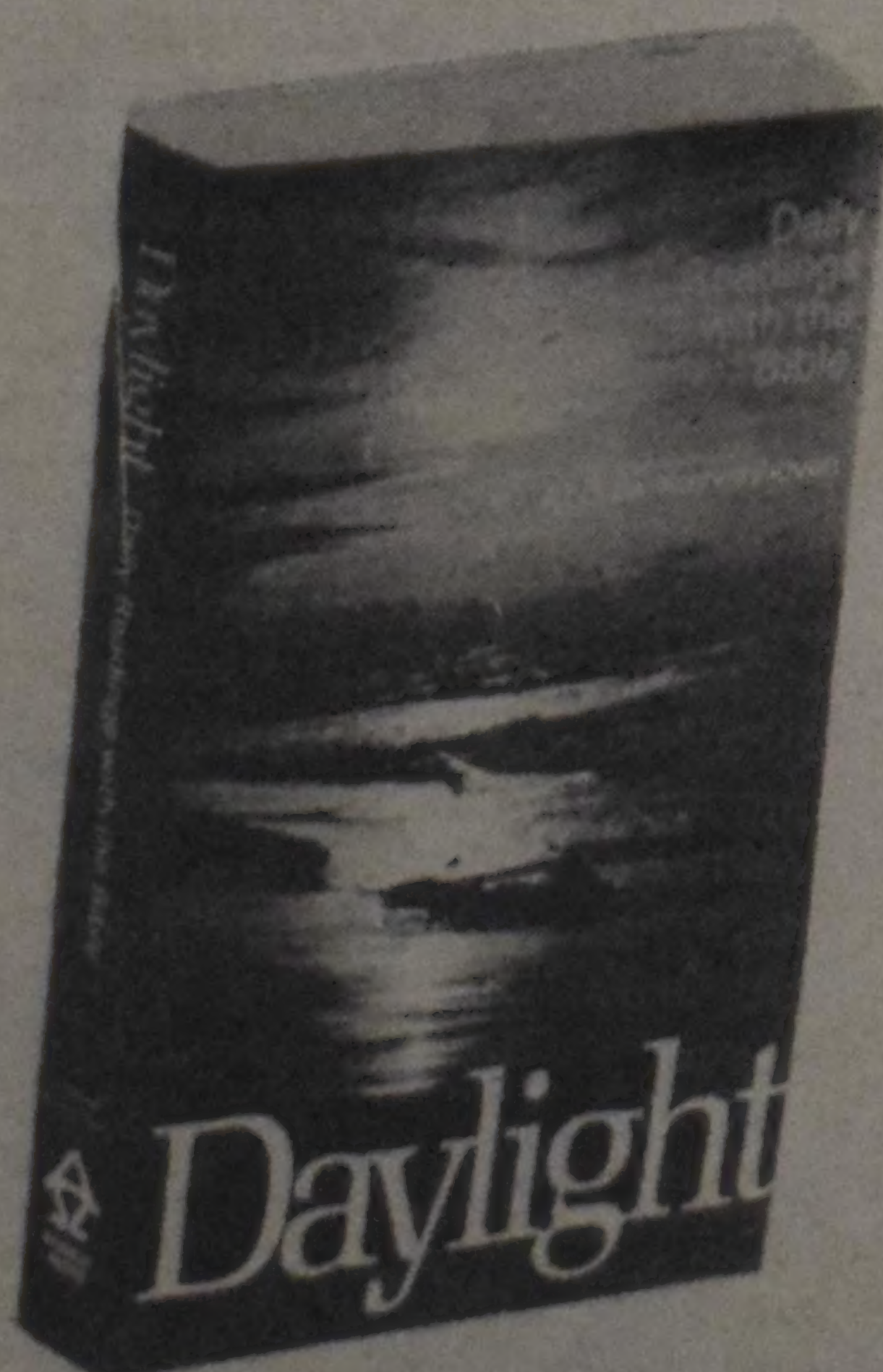
And so within this framework, love died. For when man became a zero, the Biblical concept of the dignity, the value, the freedom of man, became an absurdity.

This age is in trouble indeed. For throwing overboard the Bible and its teachings is like throwing overboard the food, the compass, the map, the oars as well as the life-belts of our existence - morals, beliefs and values which have stood the test of time until now. QUO VADIS, LITTLE WORLD?

**How Should We Then Live?** by Dr. Francis Schaeffer, published by H. Revell, N.J. and Welch, Toronto, Ont.

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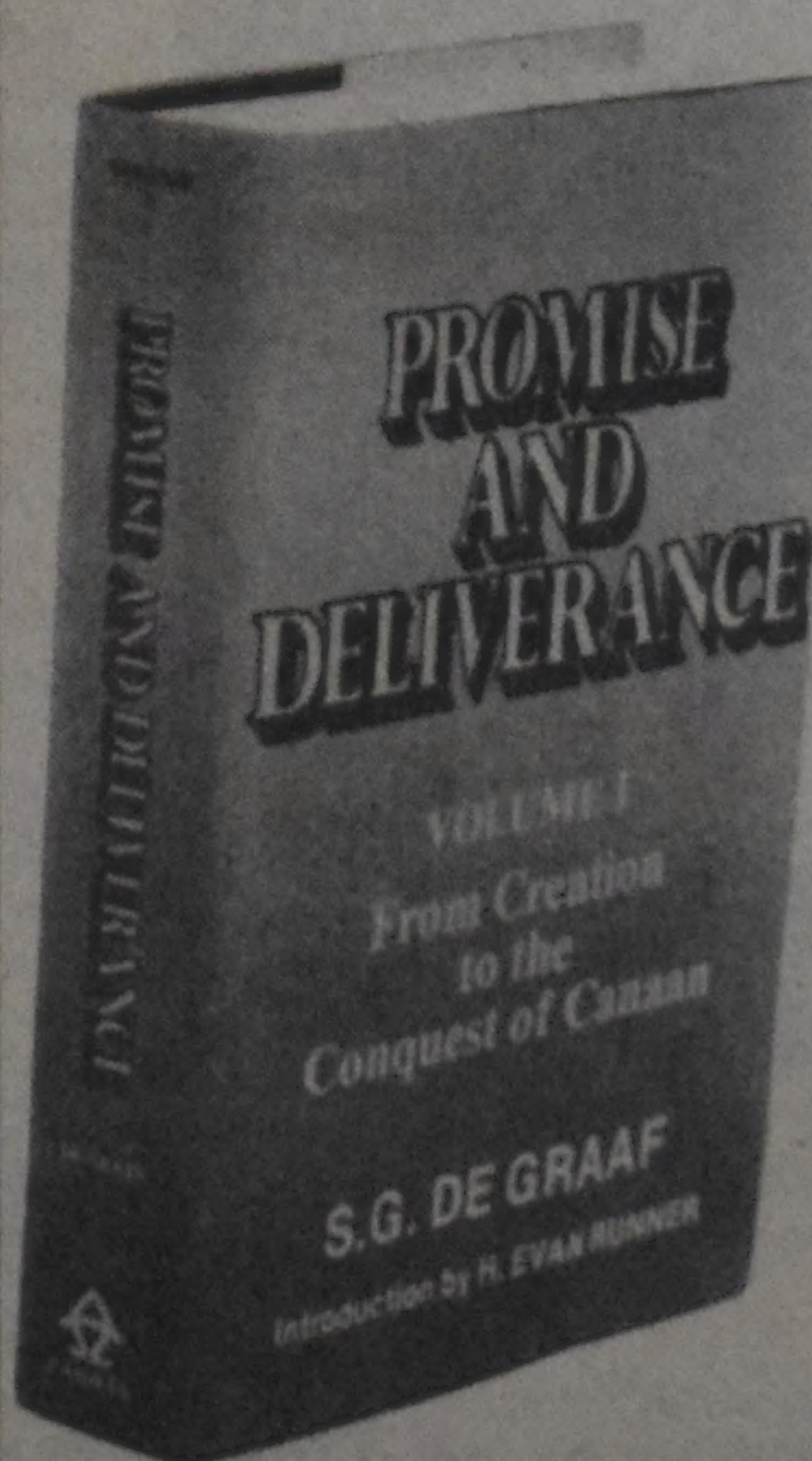
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